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JUNE MEETING, 1880.

The stated meeting was held on Thursday, the 10th instant, at 3 o'clock P.M.; the President, Mr. WINTHROP, in the chair.

The Recording Secretary read the record of the previous meeting, and it was approved.

The Librarian read the monthly list of donors to the Library. He called attention to an important work by an associate member, the Rev. Dr. H. M. Dexter, an early copy of whose "Congregationalism as seen in its Literature," was presented just before the meeting.

The Corresponding Secretary read a letter from Dr. Alfred L. Elwyn, of Philadelphia, accepting membership in the Society.

The Cabinet-keeper reported that he had hung several portraits upon the walls of the staircase to the Society's rooms, it having been thought wise to display in this way some of the interesting pictures in our collection. As long as the exigencies of the Society required the Cabinet to be kept in an upper room, it was not to be expected that any large number of persons would visit it. The portraits now exhibited included, among others, those of Vespuccius, Sebastian Cabot, John Endicott, Governor Winthrop, Sir Richard Saltonstall, Edward Winslow, Dudley, Hutchinson, Pownall, Washington, and Lafayette.

The President then announced the death of a Corresponding Member, as follows:—

Edmund B. O'Callaghan, M.D., LL.D., was born in Ireland. After studying for two years in Paris he came over to Canada, where he was a member of the Provincial Assembly, and the editor of a newspaper. Having been concerned in the revolutionary movements of 1837, he removed to New York, where he devoted himself to historical pursuits. He published a History of the New Netherlands, in two volumes, in 1846-48, and afterward edited four volumes of the Documentary History of the State in 1849-51, and in 1855-61 eleven volumes of Documents relating to New York Colonial History. His name is also associated with many translations, and reprints of rare historical tracts. He died at about 77 or 78 years of age, having accomplished a large and valuable work for American history.

John C. Ropes, Esq., of Boston, and Paul A. Chadbourne, President of Williams College, were elected Resident Members.

The Society voted to subscribe £20 toward a proposed memorial to Sir Walter Raleigh, whose grave in St. Margaret's, Westminster, is marked only by an insignificant brass. It had been suggested by Canon Farrar that a window in memory of Raleigh would be an appropriate tribute from Americans, in whose history his name occupies so prominent a place. A letter from Canon Farrar was read, and a subscription paper started by American residents in London exhibited. The project excited considerable interest among the members present, and the President was requested to bring the matter to the attention of other historical societies. The subscription paper was committed to the Treasurer for the gifts of individual members.

It was agreed to omit the stated meetings for July and August, authority being reserved, however, to the President and Secretary to call a special meeting at any time during these months, if they deemed one expedient.

Professor EDWARD J. YOUNG presented a paper on the "Subjects for Master's Degree in Harvard College from 1655 to 1791," prefacing it with the following remarks: —

The subjects discussed at Cambridge by candidates for the degree of Master of Arts, in the century and a half preceding our own, seem not to have attracted the attention of those who have described the ceremonies at Commencement, or who have written the history of the College. A single order of exercises, with a parallel English version, reprinted from the American Magazine and Historical Chronicle of 1743, is given in the Appendix to Peirce's History of Harvard University (pp. 111-113); and four similar ones are published, in the original Latin, in Sibley's Biographical Sketches of Harvard Graduates (vol. i. pp. 322, 358, 488, 593). With these exceptions, the pieces referred to have remained undisturbed in the dead language in which they were written, and no one, so far as I am aware, has made a collection, translation, and classification of them. This is not a little surprising, since several of them bear the names of men who have become famous in the history of the country, and since they throw such light on the character and spirit, the thought and temper of their time. It is surely interesting to know what themes engaged the minds of scholars who lived in the days of the Colony and the Province, as

well as of those who were to take part in the Revolutionary struggle, some of whom afterward received the highest honors in the gift of the people. It is likewise important, in an historical point of view, to note what views were adopted at successive periods on political, social, scientific, and other questions, and to mark the progress which has since been made.

The earliest programme which has been preserved bears the date of 1655, thirty-five years after the landing of the Pilgrims at Plymouth; and we are carried back by it, and by those that follow, to an age when the Commonwealth was in its infancy, and when topics were discussed before public assemblies which appear almost infantile to us. Then the opinion was entertained that there really was a philosopher's stone, that it was possible to square the circle, and that the planets exerted an influence on terrestrial objects. Though astrology was on the wane, questions relating to divination were still debated, alchemy had not given place to chemistry, and modern science had not yet been born. Men argued whether the earth moved, and whether it was the centre of the universe. In medicine, it was taught that a wound could be cured by dressing the implement that caused it. The Bible, literally interpreted, was the rule of faith in regard to all matters. Theological subjects predominated, because the training of ministers was one of the chief objects for which the College had been founded, dedicated, as it was, "to Christ and the Church." The first settlers were Calvinists, who believed in a church without a bishop, and who subsequently demanded a state without a king; and they were vehemently opposed to the Episcopalians and Roman Catholics on the one hand, and to the Baptists on the other. We smile as we read some of the inquiries that were proposed, and some of the answers that were given. But the speakers merely represented the period in which they lived, and two hundred years hence some of the theories which are now popular may seem equally fantastic, and may afford as much merriment to our descendants as those of our ancestors do to us. Our forefathers contended for what they deemed vital and essential, and they were animated by a pure and lofty purpose to promote the highest welfare of the people.

We can trace unmistakably, however, in the titles of these essays, a marked progress, bearing witness to a steadily increasing enlightenment as the years went on. A thesis which was defended by one speaker is afterward controverted by another, and a judgment which was maintained in one age is

at a later period reversed. With altered circumstances there came naturally an altered state of opinion on many questions. What appeared reasonable and fit in the "day of small things," was rejected as inadequate or inexpedient when the community had increased in power and wealth. Especially do we see this larger spirit of tolerance and catholicity in the religious questions that were propounded. Even when the doctrine remained unchanged, theological asperities were softened; and, as the war for national independence drew near, men were less disposed to berate each other, since they were all preparing to engage in a contest with the common enemy.

Inasmuch as the views put forth by these disputants on theological and other subjects were extremely conservative, it is remarkable that they held and advocated such advanced sentiments about matters pertaining to political science. In the beginning, they did not doubt that a monarchical form of government was the best; and we know that the leaders of the Revolution did not at the outset contemplate that the Colonies should be entirely independent of the mother country.* Afterward, however, when abuses increased, men went back to first principles; they inquired into the origin and basis of civil government, the foundation and justification of hereditary royalty, and particularly "the right divine of kings to govern wrong." We gather from these pieces hints as to the difficulties which they encountered, especially those arising from the over-supply of paper money, and we see also the brave and resolute spirit which controlled them and which enabled them finally to surmount all obstacles. The eloquence of these brief texts enables us in a measure to conceive what patriotic appeals were subsequently made by these stirring champions of liberty, and causes us the more deeply to regret that their dissertations have not been preserved to us.

Among the papers, prepared for these occasions, the titles of which arrest attention, are those relating to the Hebrew language, which even in its punctuation is declared to be of divine origin, and which, it is maintained, will be spoken by the saints in heaven. Since for a long time all undergraduates were compelled to acquire a knowledge of this tongue

* John Adams was in favor at first only of a temporary independence, to be surrendered again by treaty in case safety, liberty, and peace could be obtained upon honorable terms; and he said that about a third of the people were opposed to the Revolution. 5 Mass. Hist. Coll., vol. iv. pp. 350, 506.

so as to be able to read the Old Testament in the original, (which was necessary in order that they might receive their first degree,) and since a Hebrew oration was annually delivered at Commencement even down to the year 1817, it has been a matter of surprise and wonder to those who know how this study is generally regarded, that such a requisition could be enforced, and that such a general interest could be awakened and sustained in this department of learning. It appears, however, from the diaries and written recollections — which may be regarded as partaking of the nature of private confessions — of the instructors, that this was far from being to all a fascinating or favorite study. Michael Wigglesworth, who taught in 1653, writes:—

August 29: "My pupills all came to me y^s day to desire yy might ceas learning Hebrew: I wthstood it wth all y^e reasō I could, yet all will not satisfy y^m thus am I requited for my love; & thus little fruit of all my prayers & tears for y^t good."

August 30: "God appear'd somew^t in inclining y^e sp^t of my pupils to y^e study of Hebrew as I had pray'd y^t god would do."

March 7: "I was much pplexed in mind wth many thoughts to & fro, about leaving y^e collēge, one while ready to resolv upō it almost, and quite another way; & I know not w^t to do, how to liue hēre & keep a good cōsciēce bec. my hands are bound in point of reforming disorders; my own weakness & pupils froward negligēce in y^e Hebrew stil much exercise me. yet for all this trouble god hath bin wth me in my psonal studys; for this day I began & finished all y^t p^t of my synopsis w^{ch} treats about Method." *

Sidney Willard, who was Professor from 1807 to 1831, writes to the same effect:—

"My Hebrew classes were small, much as they had been in past times. In translating a Hebrew word, the eyes of a pupil would sometimes wander, and seize upon the wrong Latin word in the margin for its meaning, producing a ludicrous effect. One of the students, a grave youth, who never meant to do anything wrong, acquired the habit of translating the Hebrew word Jehovah into Jupiter.

"I suppose there were and are scholars who might excite some zeal in the study of the Oriental languages; but the general impression is, and ever has been, at our University, that the value of such learning does not repay the labor and pains necessary to be undergone in its acquirement. I once asked Professor Stuart whether there were many good Hebrew scholars in his classes, and his reply was emphatically and in substance, *Very few.*" †

* Sibley, Harv. Graduates, vol. i. pp. 265-268.

† Memories of Youth and Manhood, 1855, vol. ii. pp. 201, 202.

The themes which are brought together in the following pages are in the original expressed in mediæval and modern Latin, and the parts were delivered in the afternoon of Commencement day by those who three years before had been graduated from the College, the exercises of the candidates for the degree of Bachelor of Arts occupying the forenoon. It is impossible that all the dissertations of the former, printed on the programme, should have been actually spoken, since the number of them in some instances exceeds thirty, and in one case reaches forty-five; and, although our fathers were accustomed to long sermons and long prayers, they would hardly have listened patiently to so many treatises, on such abstract and technical topics, written in a foreign idiom, and pronounced on a midsummer day, after they had already attended the formal exercises of the morning. President Joseph Willard states that there was seldom an opportunity for more than two or three candidates to speak, because much of the time was taken up in giving the degrees. The order of exercises with the names of the speakers was printed on one side of a quarto or folio sheet, the heading of which was *Quæstiones pro Modulo Discutiendæ in Comitibus Publicis a Laureæ Magistralis Candidatis*;* and the proceedings were concluded with an *Oratio Gratulatoria* or *Valedictoria*. Many of the questions which were then discussed have now ceased to be of any general or special interest; and the extracts which are here given are such as are most important and characteristic, either from the nature of the subject or the renown of the author, and such as, with the accompanying notes, present a faithful picture of the times.

Questions relating to Society and the State.

Is temporal dominion founded in grace?

Neg. 1692, 1697, 1700, 1715.

Can Jesuits be good subjects?

Neg. 1697.

Is a monarchical government the best?

Aff. 1698.

Should beggars be tolerated in a state?

Neg. 1698.

* From 1655 to 1668 the title was *Quæstiones in Philosophia*; and from 1655 to 1694, *Per Inceptores in Artibus*. After 1700 the formula above given was adopted, and was generally used until the end of the century.

Are the Americans Israelites? *

Neg. 1699.

Is want the bond of human society?

Aff. 1704.

Are Christian kings the guardians of both tables of the divine law?

Aff. 1711, 1723.

Is it possible that dominion can be acquired without possession?

Neg. 1713.

Should the oath of fidelity to lay magistrates be taken by the clergy as well as by the laity?

Aff. 1714.

Is the royal power absolutely by divine right?

Neg. 1723.

Does a college education incapacitate a man for commercial life?

Neg. 1724.

Is agriculture the most honorable of all secular employments?

Aff. 1725, 1755.

Is civil government originally founded on the consent of the people?

Aff. 1725.

Can the price of articles for sale be regulated by law?

Aff. 1725.

Is a knowledge of military affairs desirable and praiseworthy in any member of a college?

Aff. 1727.

Does the issue of paper money contribute to the public good?

Aff. 1728.

Is agriculture unbecoming a gentleman?

Neg. 1728.

Is the importation of goods which are much more valuable than those which are exported detrimental to the state?

Aff. 1729, 1734, 1748, 1786.

Are polished manners an ornament to a man?

Aff. 1729.

Is unlimited obedience to rulers taught by Christ and his apostles?

Neg. 1729.

Is a college education of service to one who travels?

Aff. 1730. Thomas Hutchinson.†

Is the voice of the people the voice of God?

Aff. 1733.

* A similar question has of late been agitated in Great Britain, and many pamphlets relating to it have been issued, of which the following is a specimen: "181st Thousand. Forty-seven Identifications of the British Nation with the Lost House of Israel; showing the tribe of Dan to have settled in North Ireland, the Welsh to be a tribe of Israel, the people of South Ireland to be the Canaanites, America to be identical with the nation of Manasseh."

† In 1760 chief justice and in 1771 governor of the Province of Massachusetts. He published the *History of the Colony of Massachusetts Bay*. 2 vols. 1764, 1767.

Is the constant depreciation of paper money most disastrous to commerce?

Aff. 1734.

Can a magistrate lawfully prevent subjects from carrying on business on any day of the week except the first?

Aff. 1734.

Does a diminution of the rate of interest increase the price of real estate?

Aff. 1736.

Is the manufacture of articles from foreign materials profitable to the state?

Aff. 1736.

Is civil government more favorable to human liberty than entire freedom from legal restriction?

Aff. 1737.

Should homicide always and necessarily be punished with death?

Neg. 1737.

Is the abundance of paper money, received from the neighboring Colony, a serious hindrance to our commerce?

Aff. 1738.

Are we bound to observe the mandates of kings, unless they themselves keep their agreements with their subjects?

Neg. 1738.

Is an absolute and arbitrary monarchy contrary to right reason?

Aff. 1760.

Is agriculture a greater benefit to the state than commerce?

Aff. 1742, 1751, 1753, 1773, 1785, 1786, 1787.

Is it lawful to resist the supreme magistrate, if the commonwealth cannot otherwise be preserved?

Aff. 1743. Samuel Adams.*

Does civil government originate from compact?

Aff. 1743, 1747, 1751, 1761, 1762.

Is the cultivation of commerce of more benefit to the state than that of science?

Aff. 1747.

Does commutative justice demand equality between labor and wages?†

Aff. 1748, 1765.

Is war, or the continuance of war, safer than a doubtful peace?

Aff. 1751.

Does the multiplication of laws tend to the advantage of lawyers, rather than of the state?

Aff. 1753.

* He organized the Revolution, and in 1794 was governor of Massachusetts.

† Commutative justice is "that justice which supposes exchange of things profitable for things profitable; that as I supply your need, you may supply mine; as I do a benefit to you, I may receive one by you." Jeremy Taylor, Works, vol. iv. p. 143.

Are the calumniators of the commonwealth more injurious than the smugglers of merchandise?

Aff. 1753.

Would the advice of Paul to Timothy to "use a little wine," bring him under the power of the tavern-keepers?

Neg. 1754.

Is an inconvenient harbor as great a hindrance to commerce as a predatory war?

Aff. 1758.

Is civil government absolutely necessary for men?

Aff. 1758. John Adams.*

Is the man who has an ardent passion for accumulating riches a greater injury to the state than a spendthrift?

Aff. 1761.

Has the legislature of a kingdom the right to change the established mode of legislation?

Neg. 1765.

Can the new prohibitory duties, which make it useless for the people to engage in commerce, be evaded by them as faithful subjects?

Aff. 1765. Elbridge Gerry.†

Are mechanics more useful to a commercial state than farmers?

Aff. 1766.

Is it legal, under the British government, to collect taxes by military force?

Neg. 1766.

Does a promise that has been given bind the highest magistrate in a civil government?

Aff. 1767. Caleb Strong.‡

Is an inferior magistrate obliged to execute the orders of his superior, when they would plainly subvert the commonwealth?

Neg. 1768.

Is a just government the only stable foundation of public peace?

Aff. 1769. William Pepperell.§

Are the people the sole judges of their rights and liberties?

Aff. 1769.

Is a government tyrannical in which the rulers consult their own interest more than that of their subjects?

Aff. 1770.

* In 1789 the first vice-president, and in 1797 the second president of the United States.

† One of the signers of the Declaration of Independence, governor of Massachusetts in 1810, and vice-president of the United States in 1812.

‡ From 1789 to 1796 a senator in Congress; from 1800 to 1807 and from 1812 to 1816 governor of Massachusetts.

§ A grandson of the first Sir William, he inherited the title. His mother's name was Sparhawk, and by the terms of his grandfather's will he was required to procure an act of the Legislature to drop the name of Sparhawk and assume that of Pepperell. Sabine, *Loyalists*, vol. ii. p. 168.

Is a government despotic in which the people have no check on the legislative power?

Aff. 1770.

Does commerce, which is carried on with different countries, tend especially to the corruption of morals?

Aff. 1772.

Is the diffusion of knowledge among all the citizens necessary to the existence of the republic?

Aff. 1781.

Is the federal system the best fitted, above all other human institutions, for fighting a royal tyrant?

Aff. 1781. George Richards Minot.*

Is public virtue the best security of republican liberty?

Aff. 1781.

Is commerce in a republic worthy of the attention of the aristocracy?

Aff. 1784.

Although commerce produces luxury, should it be restricted in a rising republic?

Neg. 1784.

Ought the citizens of a republic to be compelled to accept and fill offices of public service?

Aff. 1784. Samuel Dexter.†

Does a popular form of government contribute more than any other to promote the art of public speaking?

Aff. 1785.

Should the friends of liberty desire that the ambassadors of the United States of America should be invested with more ample authority?

Aff. 1785.

Is it in the highest degree dangerous to the liberty of the citizens for legislators to hold the judicial office?

Aff. 1786.

Would the introduction among the people, by order of the legislature, of bills promising the public money to those who hold them, and which are to be received instead of silver and gold coin, tend to the corruption of private morals?

Aff. 1786.

Does a democratic form of government contribute more than any other to preserve the liberty of the people?

Aff. 1786.

Is paper money the root of all evils? ‡

Aff. 1787.

* A jurist and historian, he delivered an oration on the Boston Massacre in 1782, and published a History of Massachusetts Bay in continuation of Governor Hutchinson's.

† Senator in Congress in 1798, he was appointed secretary of war in 1800 and secretary of the treasury of the United States in 1801.

‡ In consequence of the great depreciation of the currency attendant upon the over-issue of paper money, a ream of paper at this time cost \$500, and a quill cost \$1.50. "Our experience of such evils, great as they have been, is

Is the distrust of governors in a democracy the cause of more good than evil?

Aff. 1787.

Is it contrary to the principles of civil liberty to deprive subjects of the privilege of appeal from one court to another in judicial cases?

Aff. 1787.

Is it more necessary in a republic than in any other form of government that young men should be instructed in political science?

Aff. 1788.

Are Americans to be held in as much admiration for voluntarily delegating their own power to the Federal Congress, as for vindicating their liberties against the tyranny of Great Britain?

Aff. 1788.

Can any republic subsist long unless the parts of which it is composed are in equilibrium?

Neg. 1789.

Does luxury tend greatly to contaminate the people and to destroy the republic?

Aff. 1789.

Do Americans give sufficient attention to domestic commerce?

Neg. 1789.

Questions relating to Philosophy.

Can every perfect being be perfectly defined?

Aff. 1655.

Did primitive matter have form?

Neg. 1655.

Are intelligences composed of matter?

Aff. 1656.

Is form derived from the power of matter?

Neg. 1659.

Is privation a cause of anything in nature?*

Neg. 1659.

Is the act of creation eternal?

Aff. 1660. Neg. 1755, 1768.

Is there a concurrence of the first cause with the second in every action?

Aff. 1660, 1715.

Is any created substance immaterial?

Neg. 1665.

hardly sufficient to enable us to comprehend the miseries of our fathers, under the blighting influence of that deluge of continental and provincial paper, which seemed to sweep off, in its progress, the whole property of the community." Samuel A. Eliot, *Sketch of the History of Harvard College*, 1848, pp. 86-88.

* Could may be said to be caused by the absence of heat; but can this absence, which is merely a privation, be regarded as a positive cause?

Is all good necessarily self-communicative?

Aff. 1668.

Does the will always follow the last dictate of the intellect?

Neg. 1676. Aff. 1686, 1692, 1700, 1716, 1722, 1730.

Does *genus* exist outside the intellect?

Aff. 1682.

Is Pneumatics a science distinct from Metaphysics and Theology?

Aff. 1688, 1709, 1715.

Is doubt the beginning of all indubitable philosophy?*

Aff. 1690.

Does extension belong to spirits?

Aff. 1694, 1703. Neg. 1725.

Can an injury be done to one who is willing to suffer it?

Aff. 1704.

Is there a *summum malum*?

Neg. 1709, 1715.

Is the object-matter or material of sin metaphysically good, morally indifferent?†

Aff. 1720.

Is physical necessity essentially different from moral necessity?

Aff. 1729.

Do synonymous words often bring in a difference of ideas?

Aff. 1730.

Is the pleasure of reflection equal to fruition?

Neg. 1733.

Can independent beings be created by God?

Neg. 1734.

Does a cause exist necessarily prior to its effect?‡

Neg. 1740. Aff. 1748.

Do all things, according to their nature, continue in the same state forever?

Aff. 1740.

Is the spirit of man distinct from his soul?

Aff. 1758.

Are the feelings the medium between nature and human knowledge?

Aff. 1759.

Can thought originate from matter, however modified?

Neg. 1761.

Is metaphysical infinity to be distinguished from mathematical infinity?

Aff. 1761.

* "As I desired," says Descartes, "to give my attention solely to the search after truth, I thought that I ought to reject as absolutely false all opinions in regard to which I could suppose the least ground for doubt, in order to ascertain whether after that there remained aught in my belief that was wholly indubitable." *Discours de la Méthode*, 1637.

† Are the material objects with which sin is committed in themselves good, and as to their moral character indifferent?

‡ Does anything have necessary existence as a cause, until it has actually been followed by an effect?

Is it possible for the will to choose either of two things, both of which are equally good?

Neg. 1768.

Does man in a state of nature enjoy the greatest happiness?

Aff. 1781.

Questions relating to Science.

Is the starry heaven made of fire?

Aff. 1674.

Does a shadow move?

Neg. 1687.

Is there a stone that makes gold?

Aff. 1687.

Is the material of celestial and of terrestrial bodies one and the same?

Aff. 1688.

Does the diversification of bodies arise from motion?

Aff. 1688.

Does motion take place without a vacuum?

Aff. 1693.

Is the quadrature of the circle possible?

Aff. 1693.

Are atoms indivisible solely because they are imporous?

Aff. 1693.

Were comets created in the beginning?

Aff. 1703.

Can metals be changed into one another alternately?

Aff. 1703.

Is the magnetic power of the earth the principle of gravitation

Aff. 1708.

Are there perpendicular parallels?

Neg. 1713.

Is the earth the centre of the universe?

Neg. 1717.

Are luminous rays corporeal? *

Aff. 1717.

Are the northern lights meteors?

Aff. 1722.

Do bodies, falling out of a right line to the centre, descend towards the east?

Aff. 1725.

Is there an immense space outside the world, which is eternal and necessarily existing?

Aff. 1729.

* The corpuscular theory of light is here maintained, although the undulatory theory was published in 1690.

When places are in the same latitude, is the shortest course from one to the other on the same parallel?

Neg. 1730.

Can the rising of vapors be explained by the principles of electricity?

Aff. 1740.

Was there a rainbow before the deluge?

Neg. 1759. Aff. 1766.

Do the spots which have been observed on the surface of the sun arise from volcanic eruptions?

Aff. 1761.

Does the pleasure of science consist more in acquiring than in possessing it?

Aff. 1762.

Do the heavenly bodies produce certain changes in the bodies of animals?

Aff. 1762.

Is the daily motion of the earth round its axis annually accelerated?

Aff. 1765.

Can vegetables be reduced to water by means of art and nature?

Aff. 1765.

Is the elasticity and consequently the salubrity of the air diminished by drawing electricity artificially from the clouds?

Aff. 1765.

Are all bodies (metals and stones not excepted) produced from seed?

Aff. 1767.

Are the particles of mercury smaller than those of any other known fluid?

Aff. 1767.

Does the state of the atmosphere, whether salubrious or otherwise, depend to a great degree on subterranean effluviæ?

Aff. 1768.

Did the reptiles of America originate from those that were preserved by Noah?

Aff. 1769.

Are aquatic animals as liable to diseases as land animals?

Neg. 1770.

Is a comet, which only appears after many years, more a foreboding of divine wrath than a planet which rises daily?

Neg. 1770.

Can real gold be made by the art of chemistry?

Aff. 1771.

Is the sun inhabitable?

Aff. 1772. Theophilus Parsons.*

* He was chief justice of the Supreme Court of Massachusetts from 1806 to 1813.

The same view was advanced by Sir William Herschel, who imagined that in the solar atmosphere there was a double stratum of clouds, and that the lower stratum might be sufficiently dense to protect the surface of the sun from the excessive heat produced by combustion in the upper stratum, and thus render it a fit habitation for human beings.

Is the rarefaction of the atmosphere of comets, when they are nearest the sun, injurious to the birds that fly in it?

Aff. 1772.

Were the aborigines of America descended from Abraham?

Aff. 1773.

Questions relating to Physiology and Medicine.

Is there a circulation of the blood? [*An motus sanguinis sit circularis?*]

Aff. 1660, 1699.*

Is heat essential to fever?

Neg. 1678.

Does the liver make blood?

Neg. 1678.

Is the cure of wounds by sympathetic powder lawful?

Aff. 1693, 1708.

Is there a magnetic method of curing wounds?

Aff. 1698.

Is the cure of diseases which is called characteristic, lawful?

Neg. 1698.

Is there a universal remedy?

Aff. 1698. Neg. 1761.

Are there diseases which are not cured by Galen's remedies, but only by chemical ones?

Aff. 1701.

Is there a sympathetic powder?†

Aff. 1703, 1708, 1710.

Do the moods of the mind follow the temperament of the body?

Aff. 1704.

Does the heart make blood?

Aff. 1710.

Does the motion of the heart take place through respiration?

Neg. 1713.

Are the natural capacities of men equal, and do they become different only in consequence of the different organs of their bodies?

Neg. 1722. Aff. 1741.

Is cold water the most efficacious of all means for removing fever?

Aff. 1723.

Ought physicians to pray for the health of the people?

Aff. 1724.

* Harvey's discovery of this fact was announced to the world in 1628.

† For a long time it was thought that the powder of sympathy of Sir Kenelm Digby would cure a wound by being applied to the weapon or instrument that produced it.

Is the inoculation of the small-pox [*variolarum transplantatio*] into human bodies lawful and safe? *

Aff. 1724, 1784.

Should the fees of physicians on the Lord's day be counted as their own?

Neg. 1727. Aff. 1769.

Do medicinal herbs operate by planetary power?

Neg. 1728.

Does the pressure of the atmosphere assist the contraction of the chest in the act of expiration?

Neg. 1728.

Is there a duct which leads directly from the stomach to the urinary bladder?

Neg. 1730. Aff. 1731.

Are the cause and cure of all natural diseases mechanical?

Aff. 1731, 1747, 1758, 1762.

Are the contraction and enlargement of the glands the cause of all fevers?

Aff. 1731.

Is a temperate life the best medicine?

Aff. 1733.

Is the natural motion of the blood quickened, when progressive motion is slackened?

Aff. 1733.

Is digestion effected only by the gastric juice?

Neg. 1734.

Is the principal seat of the soul the sensorium?

Aff. 1736.

Was the eating of flesh a natural cause of the brevity of human life?

Aff. 1738.

Does the enlargement of the glands and pores of the skin, caused by small-pox, prevent the return of that disease?

Aff. 1738.

Should any one practise medicine before he has been approved by some competent persons?

Neg. 1741.

Are the motions and phenomena of the animal machine regulated by hydraulic and pneumatic laws?

Aff. 1742.

Is the cure of pleurisy best accomplished by bleeding?

Aff. 1742.

Is the dissolving of solids in the stomach brought about by attraction?

Aff. 1743.

Is the color of the Indians the original color of man?

Aff. 1744.

* Small-pox inoculation was introduced into Europe from Constantineple in 1718 by Lady Mary Wortley Montagu. Jenner's discovery of vaccination was made known in 1798.

Does the concurrence of the optic axes of both eyes of itself suffice to explain simple vision?

Neg. 1749.

Is Peruvian bark the best remedy in curing cases of mortification and gangrene?

Aff. 1756.

Do all diseases arise from obstructions?

Neg. 1762. Joseph Warren.*

Did Adam have an umbilical cord?

Neg. 1765. Jeremy Belknap.†

Does by far the greatest part of the mass of the human body consist of fluids?

Aff. 1765.

Is the perspiration of the human body more acrid in summer than in winter?

Aff. 1766.

Is an excess of eating and drinking sometimes beneficial to the human body? ‡

Aff. 1767.

Is the toleration of quacks fatal to the people?

Aff. 1768.

Are any diseases conducive to longevity?

Aff. 1768.

Should the nervous fluid be called animal spirits?

Neg. 1769. Aff. 1781.

Is there a nervous fluid?

Aff. 1770.

Does insanity exist without bodily disease?

Neg. 1770.

Does the circulation of fluids in the capillary vessels depend absolutely on the motion of the heart?

Neg. 1770.

Is poison generated in the body without putrefaction?

Neg. 1771.

* His name appears with a simple Mr. in the class of 1759 in the Harvard College Catalogue. After graduating he studied medicine, was commissioned as major-general, and was killed in the battle of Bunker Hill, June 17, 1775. "A man whose memory will be endeared to his countrymen and to the worthy in every part and age of the world, so long as virtue and valor shall be esteemed among mankind."

† He was pastor of the church in Long Lane (afterwards Federal Street) in Boston, in 1787, and founder of the Massachusetts Historical Society in 1791. The subject which he discussed is treated by Sir Thomas Browne in his *Enquiries into Vulgar and Common Errors*, 1646, Book V. ch. 5. A portrait of Dr. Belknap, as well as of Governor Strong and Judge Minot, may be found in the *Mass. Hist. Soc. Proceedings*, 1791-1835.

‡ The Boylston Medical Committee, appointed by the President and Fellows of Harvard University, have proposed a similar topic as the subject of a prize dissertation in 1882, viz.: "The Therapeutic Value of Food, administered against or beyond the Patient's Appetite and Inclination."

Is the motion of the muscles caused by the vibration of the nerves?

Aff. 1771.

Does the doctrine of Hippocrates concerning the crises of acute fevers agree with the medical observations which have been made in this climate?

Neg. 1772.

Does the power of the arteries alone produce a rarefaction of the blood?

Aff. 1773.

Does the construction of the organs of the body make all the difference between an idiot and a wise man?

Aff. 1773, 1786.

Is the inflation of the lungs by opening the windpipe the best method of resuscitating persons who have been drowned?

Aff. 1773.

Is the cessation of breathing and of the pulsation of the arteries a sure sign of death?

Neg. 1786.

Did the art of medicine ever restore the health of a body when the healing power of nature could not renew it?

Aff. 1788.

Is the headache ever an idiopathic disease? *

Aff. 1788.

Can the whooping-cough affect a human body twice?

Neg. 1791.

Questions relating to Law.

Can an atheist appear in court?

Neg. 1690.

Is it lawful for a legatee by his own authority to take possession of a legacy?

Neg. 1722.

Is a lawyer justified in accepting a reward from the opposite party?

Neg. 1730.

Is extortion unbecoming a lawyer?

Aff. 1731.

Ought an advocate to be convinced that his client's cause is just, before he undertakes it?

Neg. 1733. Aff. 1789.

Is it right for an advocate to defend even a good cause by twisting the laws?

Neg. 1737.

* An idiopathic disease is one that is original and primary, belonging exclusively to the part affected, and not occasioned by any other disorder.

If Lazarus, by a will made before his death, had given away his property, could he have legally claimed it after his resurrection?

Neg. 1738, 1754, 1769.

Ought a judge to decide according to what has been alleged and proved, though it be contrary to his own personal knowledge?

Aff. 1761.

Is any one bound to accuse himself?

Neg. 1767.

Was the system of criminal jurisprudence among the ancient Egyptians more perfect than any that has existed in modern times? *

Aff. 1772.

Are laws and lawyers united together by a certain common and indissoluble bond?

Aff. 1786. Harrison Gray Otis.†

Questions relating to Ethics.

Does virtue consist in taking a middle course between two extremes? ‡

[*An virtus consistat in mediocritate?*]

Neg. 1680. Aff. 1710, 1712, 1717.

Does a mistaken conscience compel one to sin?

Neg. 1680.

Are duels lawful?

Neg. 1690, 1705, 1709.

* "The principal court of judicature of ancient Egypt was composed of thirty persons, chosen for their merit from the three most celebrated cities of the kingdom, Thebes, Memphis, and Heliopolis, — ten from each. All proceedings were carried on in writing, that the decision might not be influenced by the arts of oratory, nor the stern impartiality of law be overcome by personal supplication. A collection of the laws in eight volumes lay before the judges; the plaintiff or accuser declared in writing how he had been injured, cited the portion of the law on which he relied, and laid the amount of his damages, or claimed the penalty which in his view the law awarded. The culprit, or defendant, replied in writing, point by point, denying the fact alleged, or showing that his act had not been unlawful, or that the penalty claimed was excessive. The plaintiff having rejoined, and the defendant replied again, the judges deliberated among themselves. A chain of gold and precious stones was worn by the president, to which an image of Thmei, the goddess of Truth, was attached, and he pronounced sentence by touching with this image the plaintiff's or defendant's pleadings. . . .

"The tradition that Lycurgus, Solon, and Plato had borrowed from Egypt the laws of their real or imaginary states, is a proof of the high estimation in which these laws were held." — John Kenrick, *Ancient Egypt under the Pharaohs*, vol. ii. pp. 42, 43.

† An orator and statesman, he was from 1796 to 1800 a representative, and from 1817 to 1823 a senator in Congress.

‡ "Virtue is a middle state between two vices, one in excess, the other in defect; virtue discovers the mean and chooses it." Aristotle, *Ethics*, Book II. ch. 6.

"Virtus est medium vitiorum, et utrinque reductum." Horace, *Epist.*, Book I. ep. 18.

Does a good intention suffice to make an action good?

Neg. 1692, 1716, 1743, 1755, 1791.

Are divinations by the planets justifiable?

Neg. 1694.

Is it lawful to take any interest for the use of money? *

Aff. 1696.

Are pious frauds, as they are called, unlawful?

Aff. 1696.

Are the virtues of the heathen genuine virtues?

Neg. 1697.

Can a man choose evil, as evil?

Neg. 1703, 1707.

Do laws purely penal bind the conscience?

Neg. 1704.

Is falsehood, under any pretext, allowable?

Neg. 1705, 1707, 1735, 1736.

Is the power of sinning, liberty, or any part of liberty?

Neg. 1718. Samuel Checkley.†

Can anything that is injurious to society be advantageous to the individual?

Neg. 1724.

Is the marriage of cousins lawful?

Aff. 1724.

Is the eating of blood lawful? ‡

Aff. 1724, 1735, 1741, 1761.

Is it lawful to sell Africans?

Neg. 1724.

Is it wrong to smuggle goods, for the purpose of withholding revenue from the king?

Aff. 1725.

Is it always lawful to give and take the market price?

Neg. 1725.

Are all oaths obligatory?

Neg. 1725.

Is it lawful for any one to cheat a merchant who puts off upon him damaged goods?

Neg. 1727.

* "In Lord Bacon's day and long before, there were many who held it absolutely sinful to receive any interest for money, on the ground of the prohibition of it to the Israelites in their dealings with each other." Richard Whately, *Bacon's Essays with Annotations*, pp. 390-396. For the most recent discussion of this subject see the article entitled "Usury — a Reply and a Rejoinder," by the Bishop of Manchester and John Ruskin, D. C. L., in the *Contemporary Review* for February, 1880, pp. 316-333.

† The first minister of the New South Church in Boston, in 1719.

‡ Genesis, ix. 4; Leviticus, xvii. 10-14; Deuteronomy, xii. 23-25; Acts, xv. 20; 1 Corinthians, x. 25.

Is it lawful for any one to do good works, with a view to a reward in heaven?

Aff. 1727, 1737.

Can riches give adequate satisfaction to the mind?

Neg. 1730.

Is it honorable for a private citizen to reject a challenge to a duel?

Aff. 1730, 1731.

Should the necessity of the buyer be taken advantage of by the seller?

Neg. 1731.

In judging between two parties, are not all persons just a little unfair?

Aff. 1731.

Would any one embrace virtue for itself, if its rewards were taken away?

Neg. 1731.

Can a person under certain circumstances refrain from sin?

Neg. 1731.

Does it necessarily give us pleasure to act according to what we judge will be for our own interest?

Neg. 1733.

Is it inconsistent in a just lawgiver to threaten punishment, and not inflict it, upon the violators of the laws?

Neg. 1734.

Did the suicide of Cato indicate pusillanimity, not courage?

Aff. 1738.

Is it right to condemn an individual to death for any crimes less heinous than those which are declared to be capital offences in the Mosaic law?

Aff. 1738.

After a war has been declared by the government, should every private citizen inquire into its causes, and perceive its equity, before he takes up arms?

Neg. 1738, 1740, 1754, 1768.

Does polygamy tend to the increase of the human race?

Neg. 1738, 1785.

Should every one be governed by the example of Agur, who prayed that he might be delivered alike from poverty and riches?

Neg. 1738.

Can it be proved that brutes are free from all moral obligation?

Neg. 1741.

Ought a son to deliver up his father, if that father should plot the ruin of his country? *

Aff. 1741.

* "What if a father should endeavor to usurp tyrannic power, or to betray his country? Shall the son be silent? Nay, but he should implore his father not to do it. If he prevail not, he should reproach, — he should even threaten. If at last the matter should tend to the ruin of his country, he should prefer the safety of his country to that of his father." Cicero, Offices, Book III. ch. 23.

Was ostracism, as practised by the Athenians, fair and equitable?

Neg. 1741.

Did the heathen poets and philosophers derive their best precepts from the writings of Moses and the Prophets?

Aff. 1747.

Is matrimony necessary to the safety of the state?

Aff. 1755, 1762.

Is new and luxurious clothing an indication both of immorality and of a frivolous disposition? *

Aff. 1755.

Is it lawful for one who has taken counterfeit money as genuine, after he has discovered the fact, to pass it as genuine?

Neg. 1755.

Is every war contrary to the law of Christian charity?

Neg. 1758.

Is submission to the inoculation of the small-pox consistent with the sixth commandment of the moral law?

Aff. 1761.

Is it lawful to subject Africans to perpetual bondage?

Neg. 1761.

Are the offspring of slaves born slaves?

Neg. 1766.

Is it a greater crime to kill one's self than to kill another?

Aff. 1767.

Does dancing promote softness and urbanity of manners?

Aff. 1768.

Are commercial contracts, which tend to the injury of the public, binding?

Neg. 1768.

Is capital punishment as effective in deterring men from crime, as sentence to hard labor for life?

Neg. 1769.

* In the early days of the Colony the wearing of lace and other superfluities was forbidden, as tending to "the nourishing of pride and exhausting of men's estates, and also of evil example to others." In 1754 a law was passed by the Corporation and Overseers of Harvard College, "requiring that on no occasion any of the scholars wear any gold or silver lace, or any gold or silver brocades, in the College or town of Cambridge; and that no one wear any silk night-gowns"; as being "not only an unnecessary expense, but also inconsistent with the gravity and demeanor proper to be observed in this society." Quincy, *History of Harv. Univ.*, vol. ii. p. 91.

In the letters of John Adams to his wife, speaking of the forces of the enemy, he says: "They think they have taken such measures, by circulating counterfeit bills, to depreciate the currency, that it cannot hold its credit longer than this campaign. But they are mistaken. We, however, must disappoint them by renouncing all luxuries and by a severe economy. If necessity should reduce us to a simplicity of dress and diet becoming republicans, it would be a happy and glorious necessity." "Luxury, wherever she goes, effaces from human nature the image of the Divinity. If I had power, I would forever banish and exclude from America all gold, silver, precious stones, alabaster, marble, silk, velvet, and lace." *Familiar Letters of John Adams and his Wife*, 1876, pp. 303, 334.

Is it unlawful to play cards?*

Aff. 1770.

Can any one in good faith employ false arguments in order to persuade another to believe the truth?

Neg. 1772.

Would it be right for men to kill animals for food, if special permission had not been given by the Deity?

Neg. 1773.

Should that person intercede for the poor who refuses to extend his hand in charity?

Neg. 1773.

Does the effect of punishment depend on its certainty rather than on its severity?

Aff. 1781.

Does luxury retard the increase of the human race?

Aff. 1784.

Has any member of society the right to promote his own advantage, when it is opposed to the public good?

Neg. 1785.

Is wealth more conducive to virtue than poverty?

Aff. 1787.

Questions relating to the Scriptures.

Was the eclipse of the sun at the time of Christ's passion a natural occurrence?

Neg. 1678, 1708.

Are the Hebrew points of divine origin?

Aff. 1681. Cotton Mather.†

Is the Hebrew language the oldest of all?

Aff. 1693.

Have the original texts of the Bible come down to us pure and uncorrupted?

Aff. 1701.

* "There is, at the least, a great suspicion brought on the Lawfulness of these Games, by the Lottery, which they turn upon. Lots being mentioned in the sacred Oracles of the Scripture, as used only in weighty Cases, and as an Acknowledgment of God sitting in Judgment, with a desire of his Power and Providence to be manifested: They cannot be made the Tools and Parts of our common Sports, without at least such an appearance of Evil, as is forbidden in the word of God." Mather, *Magnalia*, Book V. p. 54.

† He was pastor of the North Church in Boston, in 1684; and author of *Magnalia Christi Americana*, Lond. 1702.

The doctrine of the primitive antiquity and divine authority of the Hebrew vowel-signs was maintained by the two Buxtorfs, father and son, as well as by almost all the orthodox divines of the seventeenth and eighteenth centuries; and in the second article of the creed of the Reformed Church of Switzerland (*Formula Consensus Helvetica*) adopted in 1675, it is said that they were given by inspiration. Niemeyer, *Collectio Confessionum*, p. 731.

Was the destruction of the world by Noah's deluge brought about by natural causes?

Neg. 1703, 1712, 1724.

Was the confusion of tongues at Babel only a diversity of opinions?

Aff. 1707.

Has the Sabbath been observed from the creation of the world?

Aff. 1728.

Are there in the sacred Scriptures real contradictions which cannot in any way be explained?

Neg. 1730. Jonathan Trumbull.*

When Balaam's ass spoke, was there any change in its organs?

Neg. 1731. Josiah Quincy.†

Did Abraham violate the sixth commandment when he offered Isaac in sacrifice?

Neg. 1732.

Is the fourth commandment of the Decalogue a part of the ceremonial law?

Neg. 1732.

Do all the prophecies of the Old Testament have a double meaning, referring in each case to two events?

Neg. 1734.

Did Jephthah sacrifice his daughter? ‡

Neg. 1736, 1767.

Can the pillar of fire and cloud, which directed the Israelites in their march through the desert, be explained by natural causes?

Neg. 1737.

Were Samson's foxes, as they are commonly called, animals? §

Neg. 1738. Sampson Sheafe.

Did Jacob's opposition to his wife while she was dying, in calling his son Benjamin when she had previously named him Benoni, proceed

* Governor of Connecticut in 1769, he was re-elected to the same office for fourteen years. The term "Brother Jonathan," as a jocose synonym for the United States, is said to have come into use from having been an expression applied to him by Washington.

† Colonel Josiah Quincy, father of the distinguished orator and patriot, and grandfather of President Quincy.

"Impudent are those heathens that disbelieve and scoff at the scripture for this and some such relations contained in it, when there are examples of the same kind of prodigies, to wit, of oxen and other brute-creatures speaking some few words, in the greatest and most approved writers of the Roman history, as Plutarch, Polybius, Livy, and others. See the particulars in my Latin Synopsis on this place. (Numbers, xxii. 24)." Matthew Poole, Annotations upon the Holy Bible, 1800, vol. i. p. 384.

‡ The negative of this question has been maintained by Kimchi, Grotius, Keil and Delitzsch, Jamieson (in Jamieson, Fausset, and Brown's Commentary on Judges xi. 39), and others.

§ A few manuscripts have שֶׁצִּיבִים, instead of שֶׁצִּיבִים in Judges, xv. 4, (Kennicott, Vet. Test. Hebr., vol. i. p. 504,) which signifies "sheaves" instead of "foxes." In assigning this subject to the speaker, therefore, a double pun was made upon his name!

more from his determination to exercise his authority as a husband, than from his petulant disposition?

Aff. 1741.

Was the form of government among the ten tribes of Israel an absolute monarchy?

Neg. 1741.

Ought Gallio to have been a judge, in matters pertaining to religion, between the Jews and Christians?*

Neg. 1741.

Would it be lawful to imitate some of the imprecations of David at the present time?

Neg. 1741.

Has the confusion of tongues been a curse to the human race?

Aff. 1747, 1765.

Was the star which appeared at the birth of Christ a comet?

Neg. 1758.

Was Samson, one of the judges of the Israelites, guilty of suicide?

Neg. 1765.

Is the shortening of human life to its present length generally for the advantage of men?

Aff. 1767.

When the shadow went back on the sun-dial of Hezekiah, did the shadows go back on all sun-dials? †

Aff. 1769. Neg. 1771.

Was the borrowing of the Israelites from the Egyptians a fraud? ‡

Aff. 1771.

Is it necessary that Mary should have been the mother of two sons, because Christ is called her first-born son?

Neg. 1772.

Was the intercession of the rich man in hell in behalf of his brethren prompted by fraternal love?

Aff. 1773.

* "And Gallio cared for none of those things." Acts, xviii. 17.

† The older commentators, almost without exception, believed that the earth's motion around its axis was actually reversed. Some of the moderns say, that the retrocession of the shadow was produced by extraordinary refraction, or by an earthquake which caused an alteration of the height of the obelisk or gnomon.

‡ The word "borrow" in our version of Exodus, iii. 22 and xii. 35, is a mistranslation, and should be "ask," as the Septuagint and Vulgate give it. "Thus no fraud was practised against the Egyptians, who knew that they would not receive back the vessels which they gave to the departing Israelites, and who gave them willingly, because God inclined their hearts to the Israelites (ver. 21). Compare xi. 3, xii. 36." M. Kalisch, Commentary on Exodus, Lond. 1855, p. 60.

Questions relating to the Church and the Ministry.

Does the holy catholic church, in which we believe, consist only of the elect?

Aff. 1700.

Is lay baptism in any case lawful?

Neg. 1700.

Should predestination be publicly taught and preached?

Aff. 1701.

Ought tithes to be paid to ministers under the dispensation of the Gospel as much so as to the ministers under the Law?

Aff. 1703, 1754.

Is the invisible church a Platonic idea?

Neg. 1717.

Should the children of unbelievers be baptized?

Neg. 1727, 1736.

Is sanctifying grace necessary for the minister of a church, as a minister?

Neg. 1727.

Is polite literature an ornament to a theologian?

Aff. 1728. Mather Byles.*

Are ministers of the church entitled to an honorable stipend by divine right?

Aff. 1728.

Is the so-called Apostles' Creed, considered in itself, of any authority?

Neg. 1729.

Do organs excite a devotional spirit in divine worship? †

Neg. 1730.

Are religious exercises in an unknown tongue contrary to nature and to the object of religion?

Aff. 1731.

Does unity of opinion create unity of affection?

Aff. 1731.

Is an unbroken apostolic succession necessary to the validity of the ministry?

Neg. 1733.

* The first minister of the church in Hollis Street, Boston, in 1733, he was noted for his wit, and also for his literary tastes and accomplishments.

† "Instrumental Musick in the Worship of God is but a very late Invention and Corruption in the Church of the New Testament. The Writings that go under the name of Justin Martyr deny it and decry it. Chrysostom speaks meanly of it. Even Aquinas himself, about 400 Years ago, determines against it, as Jewish and Carnal. Bellarmine himself confesses, that it was but late received in the Church. If we admit Instrumental Musick in the Worship of God, how can we resist the Imposition of all the Instruments used among the ancient Jews? Yea, Dancing as well as Playing, and several other Judaic Actions? Or, how can we decline a whole Rabble of Church-Officers, necessary to be introduced for Instrumental Musick, whereof our Lord Jesus Christ hath left us no manner of Direction?" Mather, *Magnalia*, Book V. p. 56.

Should little children partake of the Lord's Supper?

Neg. 1734.

Are charity and mutual tolerance among the professors of Christianity most conducive to the promotion of true religion?

Aff. 1736, 1761.

Is the setting apart of any one to the pastoral office by the laying on of the hands of the presbytery absolutely necessary to constitute him an evangelical minister?

Neg. 1736.

Is the washing of feet a sacrament?*

Neg. 1736.

Is the fact that a society is without a pastor sometimes a good reason for one's assuming the pastorate sooner than would otherwise be expedient?

Aff. 1736.

Can a faithful inquirer into the truth of the Scriptures, even though he should fall into error, be called a heretic?

Neg. 1737.

Should the deaf be required to worship God in the churches?

Aff. 1738.

Should the limits of church fellowship be narrower than those of eternal salvation?

Neg. 1740.

Can true friendship exist, where there is disagreement in regard to matters of faith?

Aff. 1744.

Should the calumnies of theologians always be answered?

Neg. 1753.

Does the greatest charity, united with a visible conformity to the precepts of the gospel, indicate the true Christian?

Aff. 1762.

Does music promote salvation?

Aff. 1762.

Is the example of the thief, who came to himself upon the cross, a sufficient argument in favor of postponing repentance?

Neg. 1762.

Does the title of Bishop belong to all pastors of churches?

Aff. 1765.

Does the recent reformation in vocal music contribute greatly towards promoting the perfection of divine worship?

Aff. 1767.

Ought ministers of the Christian Church to preach politics?†

Neg. 1769, 1772.

* This has been so regarded by many in the Greek and in the Roman Catholic Church, and it was practised by the Anabaptists, who considered that it was sanctioned by the Gospel of John, xiii. 14, and 1 Timothy, v. 10. Luther however said, that people would be much more benefited if a general bath were at once ordered, and the whole body washed.

† Mather Byles, when asked why he did not sometimes indulge in political

Should the government of the Church be prelatical ?

Neg. 1769.

Does enthusiasm bring more injury to the cause of Christ than open impiety ? *

Aff. 1769.

Has the Christian religion received more injury from its friends than from its enemies ?

Aff. 1770.

Should baptism be administered to the children of those who neglect the Lord's Supper ?

Neg. 1770.

Is the introduction of a young man, who is inexperienced and untrained, into the pastoral care of a church, however acceptable it may be to the people, an injury to religion ?

Aff. 1741, 1771.

Does he who acknowledges the covenant of Baptism, and rejects the Lord's Supper, implicitly deny his profession ?

Aff. 1771.

Are disputes relating to theology generally injurious to religion ?

Aff. 1781.

Does the toleration of every religion tend to promote true religion ?

Aff. 1784.

Questions relating to Theology, etc.

Does the Deity have mediate knowledge ? [*An detur in Deo scientia media* ?] †

Neg. 1668, 1679, 1699, 1704, 1715, 1717.

Did the first created beings [*protoplasti*] lose their natural endowments by the Fall ?

Aff. 1669, 1736.

Is original sin both sin and punishment ?

Aff. 1674. Samuel Sewall.‡

preaching, replied : " In the first place, I do not understand politics ; in the second place, you all do, every man and mother's son of you ; in the third place, you have politics all the week, pray let one day out of seven be devoted to religion ; in the fourth place, I am engaged in a work of infinitely greater importance. Give me any subject to preach on of more consequence than the truth I bring to you, and I will preach on it the next sabbath."

* Enthusiasm, says Locke (Essay concerning Human Understanding, Book IV. ch. 19), " takes away both reason and revelation, and substitutes in the room of them the ungrounded fancies of a man's own brain, and assumes them for a foundation both of opinion and conduct." Robert Hall (Works, vol. ii. p. 200) defines enthusiasm as " that religious state of mind in which the imagination is unduly heated, and the passions outrun the understanding."

† Does the Deity have any except immediate knowledge ?

‡ He was chief justice of the Supreme Court of the Province of Massachusetts in 1718.

Is there an absolute decree of reprobation?

Aff. 1675.

Do the attributes of God differ in reality from his essence?

Neg. 1675, 1728.

Is the soul transmitted by generation [*sit ex traduce*]?

Neg. 1664, 1675, 1684, 1703, 1705, 1708. Aff. 1767.

Is the knowledge of the angels discursive? *

Aff. 1678, 1688, 1692, 1709.

Have the unregenerate a free will to choose spiritual good?

Neg. 1680, 1695, 1701, 1708.

Do the angels have matter and form?

Aff. 1680, 1682, 1693, 1694, 1703.

Is God's decree God himself?

Aff. 1684.

Is grace universal?

Neg. 1684, 1701.

Is Arminianism Neo-Pelagianism?

Aff. 1694.

Is the Pope, rather than the Turk, to be regarded as Antichrist?

Aff. 1695, 1715, 1762.

Can the Gentiles attain salvation by the light of nature? †

Neg. 1695, 1761.

Is avenging justice natural to God?

Aff. 1696.

Can those who are truly faithful be totally and finally lost?

Neg. 1696, 1724, 1760.

Is help sufficient for salvation given to all?

Neg. 1697, 1699.

Did Christ die for all, and for each?

Neg. 1698.

Does man's proclivity to evil proceed from the principles of an uncorrupt nature?

Neg. 1698.

Can any one be saved, in any country?

Neg. 1699.

Is Christ a mediator for the angels?

Neg. 1700.

Are there atheists, properly so called?

Neg. 1701.

Is the human intellect the measure of truth?

Neg. 1704.

* Is the knowledge of the angels intuitive, or does it come by "discourse of reason," as the result of passing from premises to conclusions?

† "Much less can men not professing the Christian religion be saved in any other way whatsoever, be they ever so diligent to frame their lives according to the light of nature, and the law of that religion they do profess; and to assert and maintain that they may, is very pernicious and to be detested." Westminster Confession of Faith, 1647, chap. x. art. 4.

Was man by creation mortal?

Neg. 1704. Aff. 1738.

Would the human body before the Fall naturally have tended to dissolution?

Neg. 1704, 1730. Aff. 1772.

Were the patriarchs of the Old Testament thrust down into limbo? *

Neg. 1710.

Is the keeping of the Sabbath on the seventh day a divine and unchangeable ordinance?

Aff. 1710, 1761.

Is all sin by its very nature mortal?

Aff. 1710, 1720, 1765.

Does election to life eternal depend solely on the grace of God?

Aff. 1711.

Is monastic life a religious state in which one can do works of supererogation?

Neg. 1711.

Did Christ, in his descent to hell, suffer hell torments?

Neg. 1713.

Is there an order of rank among the demons?

Aff. 1714.

In the hypostatic union of the two natures [in Christ] do the natures remain distinct from the attributes?

Aff. 1716.

Is there any common religion by which all can be saved promiscuously?

Neg. 1718, 1730.

Will the visible world finally be burned up?

Neg. 1718, 1765. Aff. 1767.

Has a special angel been assigned as a perpetual guardian to each of the faithful?

Neg. 1719.

Is Christ a mediator as regards both natures?

Aff. 1719.

Is Christ, the mediator, as a man to be worshipped?

Neg. 1720, 1728.

Are philosophy and the study of philosophy to be considered as among the causes of heresy?

Neg. 1720.

Is mathematical certainty necessary in matters of faith?

Neg. 1723.

* *Limbo* is derived from *limbus*, "a border." According to the Romanists, besides heaven which is the abode of the blessed, hell which is the locality for the lost, and purgatory which is an intermediate state of purification, there are two other places "bordering" on hell for those spirits who, without any guilt of their own, have died outside the pale of redemption. The *limbus infantium* is for the souls of unbaptized infants; and the *limbus patrum* is for those saints of the Mosaic dispensation who passed away before the advent of the Messiah. When the work of Christ was accomplished, these last were freed from imprisonment, and their limbo is now empty.

Will the day of judgment begin with the blessed millennium?

Aff. 1723.

Is Christ, before the day of judgment, a perfect Saviour?

Neg. 1724.

Did Christ, as a man, after his ascension receive from God a revelation of the day of judgment?

Aff. 1724.

Are the saints in heaven more happy than if they had never sinned?

Aff. 1725.

Should anything that contradicts reason be admitted into articles of faith?

Neg. 1725.

Is there a paradise distinct from heaven?

Neg. 1725.

Are all the attributes of God, so far as he himself is concerned, one and the same?

Aff. 1727.

Are all the sighings for grace, grace?

Neg. 1727.

Does the happiness of God, no less than that of his creatures, depend on virtue?

Aff. 1729.

Is it essential to a divine revelation that it should contain nothing which is contradictory to reason?

Aff. 1729.

Will the different dispositions and affections which lead men in this life to various pursuits, afford them special enjoyment in the heavenly life?

Aff. 1730.

Is the trinity of persons in the Deity revealed in the Old Testament?

Aff. 1730. Neg. 1738.*

Do the punishments of hell consist more in deprivation than in sensation [*magis in damno quam in sensu*]?†

Aff. 1730.

Did the fruit prohibited to Adam naturally vitiate the condition of his body?

Aff. 1731, 1749.

Will a friendship formed on earth be lost in heaven?

Neg. 1731.

* This negative was expunged, and the affirmative was inserted, after the order of exercises had been printed, by vote of the President and Tutors on the morning of Commencement Day. See Quincy, Hist. of Harv. Univ., vol. ii. pp. 23-25.

† A distinction was made by the Schoolmen between that future punishment which consists simply in the pains of loss, and that which involves the pangs of actual suffering. The former was thought to be chiefly spiritual; the latter, physical. In hell individuals are doomed to *pœna æterna damni et sensus*; in purgatory they suffer *pœna temporalis damni et sensus*; in the "limbus infantium" they endure *pœna damni æterna*; in the "limbus patrum" they experience only *pœna damni temporalis*.

Is it in any degree necessary to salvation to believe every text of Scripture?

Neg. 1731.

If Adam had not sinned, would original righteousness have been communicated to his descendants?

Aff. 1731.

Were the angels created in a state of probation?

Aff. 1732.

Was Christ a mediator before he assumed human nature?

Aff. 1732.

Are the blessed in heaven capable of desires and hope?

Neg. 1733.

Does the Devil know the thoughts of men?

Neg. 1733.

Will the damned be punished for sins which they have committed in hell?

Neg. 1733.

Does the Deity punish human societies as societies?

Aff. 1734.

Did Christ ever appear to men before his incarnation?

Aff. 1735.

In order that there may be a just distribution of rewards, must those who are equally sincere be equally rewarded?

Neg. 1735.

Is the second person of the Trinity called the Son of God solely with respect to his mediatorial office?

Neg. 1737.

Is it necessary for men to believe any Christian doctrine, on which conduct in no way depends?

Neg. 1737.

Will there be a millennium for the saints on earth before the last resurrection?

Aff. 1737.

If a man is born deficient in one limb, will he be deficient in the same limb on the day of the resurrection?

Neg. 1738.

Have the faculties of men which were depraved by sin been restored by the Redeemer?

Aff. 1738.

Was sin in the world before the fall of Adam?

Aff. 1738.

Can any power except the omnipotence of God terminate the existence of the soul of a brute animal?

Neg. 1740.

Was the use of words and letters originally revealed by God?

Aff. 1741.

Will a shaking of the whole earth immediately precede the general conflagration?

Aff. 1741.

If Adam had remained in a state of innocence, would he have been translated to heaven?

Aff. 1741. Neg. 1772.

Did God from eternity decree the fall of Adam, as well as the reprobation of the ungodly?

Aff. 1742.

Is reason adequate to investigate the doctrine that sin deserves eternal punishment?

Neg. 1742.

Are there distinct orders among the angels, and have they distinct offices?

Aff. 1747.

Will the blessed in the future world, after the last judgment, make use of articulate speech, and will that be Hebrew?

Aff. 1747. Edward Bass.*

Do discords and disputes sometimes arise among the good and evil angels on our account?

Aff. 1753.

Do those who are justified with God confess that they are properly worthy of eternal punishment?

Aff. 1754.

Would any evidence of the truth of the Christian religion remain, if the doctrine of transubstantiation were admitted?

Neg. 1755.

Is despair an essential part of the punishment of hell?

Aff. 1756.

Is it consistent with divine justice that the human race should be subjected to death for the sin of one man?

Aff. 1758, 1769.

Does the falling of the rain prove a Providence?

Aff. 1758.

Will a comet be the cause of the world's final conflagration?

Aff. 1759.

Does an immutable decree destroy human freedom?

Neg. 1766. Josiah Quincy.†

Are the elect, before they obtain faith in Christ, just as liable to condemnation as all others?

Aff. 1767.

Can God's justice be vindicated, if a future state is denied?

Neg. 1768.

* He was the first bishop of the Episcopal Church in Massachusetts, and was consecrated in 1797.

† This theological question was assigned to Josiah Quincy, Jr., eminent both as a speaker and writer in the period just preceding the Revolution, and "aptly called the Boston Cicero." He delivered also on the same day an English oration, the first ever spoken at these academic exercises, on the subject of Patriotism. As in the case of Warren, a simple Mr. (which he received also from Yale College) stands against his name in the Quinquennial Catalogue, and both died in the same year, 1775.

Is immortality merely a privilege, and by no means a prerogative, of the human soul?

Aff. 1770.

Is the first resurrection in the Apocalypse mystical?

Aff. 1772.

Would oaths have been necessary if the human race had remained in its original condition?

Neg. 1788.

Dr. GEORGE E. ELLIS spoke of the disuse of other than the English language at public occasions in Cambridge, and related an amusing anecdote of Governor Lincoln's difficulties in preparing the address (in Latin) as chief magistrate of the Commonwealth at the inauguration of President Quincy in 1829, which was, he thought, the last performance in that tongue.

Mr. ELLIS AMES exhibited a warrant issued by Governor Hancock in 1781, empowering three justices of the peace in Bristol County to apprehend and commit to jail any persons whom in their judgment the safety of the Commonwealth required to be restrained of their personal liberty. Mr. Ames mentioned this as an instance of the despotic measures sometimes adopted by the freest governments, and related the history of this legislation.

The earliest statute he had found was an act of the General Court, approved by the Council, May 10, 1777, entitled "An act for taking up and restraining persons dangerous to this State." The preamble of this act set out that "Whereas, at a time when the public enemy have actually invaded some of our neighboring States, and threaten an invasion of this State, the safety of this Commonwealth requires that a power be somewhere lodged to apprehend and imprison any persons whose enlargement is dangerous to the community." The first section of the act provided that the Council (then the only executive power of the State) might from time to time issue their warrant, directed to a sheriff or his deputy, to cause to be apprehended and committed to jail any person whom the Council should deem the safety of the Commonwealth required to be restrained of his personal liberty, or whose enlargement within this State was dangerous thereto. And the sheriff or his deputy was authorized and empowered, by the same section, to require aid and assistance in executing the same. By the second section, the sheriff or deputy sheriff was empowered to break open by day or by night any dwelling-house in which he should suspect any person required to

be apprehended by such warrant to be concealed. By the third section it was enacted that the person apprehended and imprisoned, as aforesaid, should be continued in prison without bail or mainprise until he should be discharged therefrom by order of the Council or of the General Court. And by section fourth this act was to be in force for the term of one year from May 10, 1777.

At the May session, 1778, of the General Court, an act reviving and continuing the first-mentioned act was passed. The preamble of this act recited that the first act "has been found very useful and beneficial." The act was continued in force until June 20, 1779.

At the May session of the next year, the same act was revived and continued until June 20, 1780. The preamble of the new act again recited that "said act has been found useful and beneficial."

An act was approved by Governor Hancock, Feb. 14, 1781, entitled "An act in addition to an act entitled 'An act for taking up and restraining persons dangerous to this State.'" The preamble set forth that "Whereas, at the time the said act was made, the power and authority for executing the same was vested in the Council of the then State, but now by the new constitution of this Commonwealth such power is and ought to be vested in the Governor and Council"; also, "that many difficulties may occur in prosecuting complaints to the Governor and Council for offences committed in parts remote from the seat of government, so that said act, without an addition thereto, will not answer all the good purposes designed by the same."

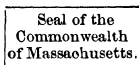
The act of Feb. 14, 1781, then provided, in the first section, that the Governor and Council should be vested with all the power and authority in executing the aforesaid law which the Council of the then State had at the time the said law was made. The next section enacted that the Governor should be requested, with the advice of the Council, to appoint three justices of the peace (one of whom at least should be of the quorum) in each county, who should be vested with the same authority in their respective counties in causing to be apprehended and committed to jail any person or persons by warrant under their hands and seals, and directed as aforesaid, as was by this act delegated to the Governor and Council. And the same penalties were to be incurred for disobeying the warrant of such justices as were provided in the aforesaid act in case of disobedience to the warrant issued by the then Council. By section third, said justices, if they caused per-

sons to be apprehended and committed by virtue of this act were directed to transmit quickly an account thereof, with the evidence upon which such commitment had been founded, to the Governor and Council, in order that the justice of such commitment might be inquired into; and if upon such inquiry the Governor, with the advice of the Council, should be of opinion that such commitment was improper, he might issue the necessary order for the release of any person or persons committed.

This act was to be in force until June 10, 1781, and no longer. Under it Governor Hancock issued February 17, 1781, the commission exhibited by Mr. Ames, which is printed below.*

By statute enacted June 28, 1781, the act was revived and continued in force until Nov. 1, 1782, but was never again renewed.

THE COMMONWEALTH OF MASSACHUSETTS.



To Benjamin Williams, George Godfrey, and Samuel Tobey, Esqs., Justices of the Peace for the County of Bristol.

By virtue of an act entitled an act in addition to an act entitled an act for taking up and restraining persons dangerous to this State.

I have, by and with the advice of the Council, assigned and constituted you and by these presents you are hereby constituted and appointed from time to time agreeable to an act entitled an act for taking up and restraining persons dangerous to this State, passed the 10th of May, 1777, to issue your warrant under your hands and seals directed to any sheriff or deputy sheriff within your county or to any other person within said county by name to command and cause to be apprehended and committed to jail any person whom you shall deem the safety of the Commonwealth requires should be restrained of his personal liberty, or whose enlargement within this Commonwealth is dangerous thereto; and in case you shall at any time cause to be apprehended and committed to jail any person or persons by virtue of the act above referred to, you are required as soon as may be to transmit an account thereof with the evidence upon which any such commitment may be founded to the Governor and Council in order that the justice of such commitment may be inquired into. This appointment to be and continue in force until the tenth day of June, 1781, unless the General Assembly of this Commonwealth or the Governor with the advice of the Council shall otherwise order.

In testimony whereof I have caused the public seal of the Commonwealth of Massachusetts aforesaid to be hereunto affixed. Witness

* In printing this commission the spelling has been made to conform to modern usage. — Eds.

John Hancock, Esq., Governor and Commander in Chief of the said Commonwealth.

Dated at Boston the seventeenth day of February, in the year of our Lord, one thousand seven hundred and eighty-one, and in the fifth year of the independence of the United States of America.

JOHN HANCOCK.

By His Excellency's Command, with the
Advice of Council.

JOHN AVERY, *Secy.*

[Addressed on the outside:]

BENJ. WILLIAMS, GEORGE GODFREY, and SAMUEL TOBEY, Esqs.,
for the County of Bristol. Public service.

Judge CHAMBERLAIN called to mind an instance of directly opposite character, where the General Court had refused to exercise power, although the urgent needs of the public service seemed to call for it. Colonel John Laurens asked, in 1780, for an act to allow the impressment of sailors, that he might be enabled to sail for France, where his presence as diplomatic agent was of the greatest importance, and was refused.

A volume of Proceedings, containing the record of the meetings from January, 1879, to March, 1880, inclusive, and memoirs of six deceased members, was announced as ready for distribution. This volume is numbered volume xvii.

Mr. CHARLES C. SMITH, from the Committee on memoirs of deceased Resident Members, presented a memoir of Lemuel Shattuck, prepared by Mr. Charles Hudson, one of Thomas G. Cary, by Mr. J. Elliot Cabot, one of Joseph E. Worcester, by Rev. William Newell, D.D., and one of the Rev. Charles Brooks, by Mr. Solomon Lincoln.

These memoirs were ordered to be printed, and here follow:—

MEMOIR
OF
LEMUEL SHATTUCK.

BY CHARLES HUDSON.

LEMUEL SHATTUCK, the subject of this notice, was a son of John and Betsey (Miles) Shattuck, and was born in Ashby, Oct. 15, 1793. On Dec. 1, 1825, he married Clarissa Baxter, daughter of Hon. Daniel Baxter, by whom he had five children. He died Jan. 17, 1859.

Lemuel Shattuck was a good specimen of a self-made man. Without enjoying what has frequently been denominated a *public education*, by his native power and persevering industry he became what may justly be called a *public character*. Improving the advantages of our common schools, he qualified himself as a teacher, and entered upon that employment, which above almost any other is calculated to discipline the mind, and give one a knowledge of human nature. For, coming into direct contact with the children, and a partial contact with the parents, the teacher of our common schools discovers not only the capacity, but the wants and the wishes, the virtues and the prejudices, of those with whom he has to deal.

It has often been said that the boy is father of the man. So the teacher, by learning the disposition of children, and the true mode of governing them, has become acquainted with the best system of controlling the populace and governing the State. If the teacher is fit for his calling, he has by his experience not only improved his pupils, but has profited himself; has learned to exercise patience and forbearance, and the necessity of taking the world as it is, and making the best of it. Many a learned divine in his parish, many a wise statesman in the cabinet, and many a profound judge on the bench, has been aided and partially controlled by the knowledge he gained, and the self-discipline he acquired in teaching a district school, if he was so fortunate as to have engaged in that

honorable employment. We do not, of course, underrate the value of literary institutions of a higher grade ; but as our universities are beyond the reach of the great mass of young men, it is fortunate that we have institutions open to all, where our young men can obtain, free of charge, an education which will fit them to pursue the common avocations of life. Neither will we insist upon that culture which is acquired under disadvantages. We will not inquire whether a man is *self-made*, but whether he is *made*. There are advantages and disadvantages in every mode of culture. The self-made man is generally freed from the old established doctrines, but is bound closely by some fancied theory of his own ; and in this new field of vision he sometimes makes discoveries which the publicly educated man would never dream of. If a man becomes learned in spite of embarrassments, it shows that he has native ability and force of character, which the college student may or may not have. But there is danger that he may get into ruts where he is compelled to stop and turn back or rush on to destruction. Surveying a more contracted field, he is more likely to labor in vain, or become opinionated, than the student whose field of vision is broader, and who has experienced teachers ready to inform him when he is wandering from the direct path.

Mr. Shattuck was fortunate in his first avocation. By engaging in school teaching he placed himself where he would make literary improvement, submit to self-culture, and acquire more practical knowledge of men and things, than he could have obtained within the same period in the most celebrated university in the country. He pursued this calling several years in New England, New York, and Michigan. When in Detroit in 1818, he organized the first Sabbath school ever opened in Michigan, and superintended it during the four years of his residence in that city. After spending several years as a teacher of common schools, in 1823 he located himself in Concord, Mass., where he engaged in trade. But his mind was too active, and his aspirations were too broad to be satisfied with weighing out sugar and tea by the pound, and measuring off bombazine, nankeen, or tape by the yard. He was not idle while in Concord, but was devoted to the interests of education. In the Sabbath and in the district schools he was active, and introduced several important improvements. One of these improvements in the district schools was, that every teacher should be supplied with a printed form of a school register, such as Mr. Shattuck had prescribed, that the blanks should be filled daily, and at the

end of the term this register should be presented to the town committee. Another improvement which he recommended was, that the town committee should make a written report annually to the town concerning the condition of the schools; and in 1830 he prepared, presented, and published such a report. These measures were original with him; and, as far as his knowledge extended, this was the first annual school report of that description ever presented in a public town meeting in the State. In 1838, while he was a member of the Legislature, he procured the adoption of this measure by the State,—a measure which has proved highly beneficial to the cause of common schools.

Though Mr. Shattuck resided in different places, and followed different pursuits,—a trader in Concord, a bookseller in Cambridge, and a publisher and bookseller in Boston,—he never forgot the all-important subject of education. On this interesting department of study he was far from being cramped and narrow in his views. He regarded the subject of education as broad as the capacity of the human mind; and hence we find him actively alive to the improvement of the district schools, to the best system of keeping records, the importance of preserving writings of all kinds, of gathering all authenticated traditions, and placing the facts thus collected beyond the danger of destruction by any calamity by which such information might be lost. He also looked well to the sanitary condition of the people, the importance of pure water and salubrious air. His inquiries and publications relate to all these subjects. And though he was ardent and almost enthusiastic on all these, he was well removed from the infirmities of mere bigoted men. He was not impracticable. Even when he left the old beaten track, and presented a new view of any of these subjects, it was not presented as a mere fancy or wild vagary, but as a practical question, which could be reduced to practice; and its value in this way could be tested. He confined his labors to one general department of information; but he made that department so broad as to embrace a great variety of subjects. His labors must have been great, and his worth was acknowledged by the active men in a variety of different associations. He was one of the original founders of the Historic, Genealogical Society, and its vice-president for several years; an original founder of the American Statistical Association; a member of the Massachusetts Historical Society; a member of the American Antiquarian Society; and an active member of several minor associations, designed to carry forward improvements

in a variety of subjects. He was a member of the city council, and represented the city in the Legislature; in each position he was placed on some of the most important committees; and he was put forward to make reports in most of the cases where much labor was required. Mr. Shattuck shared the fate which has generally befallen men of ability and industry, when serving on any commission or committee. When such a man is found on any such board, there will be enough who wish to shun responsibility and labor to unite and throw all the labor upon the industrious member. This was done in the case of Mr. Shattuck. Knowing his industrious habits, his associates were generally disposed to throw the burden upon him.

A striking case of this kind is the following. In 1849 the Governor and Council, agreeably to a resolve of the Legislature, appointed Lemuel Shattuck, N. P. Banks, and Jehiel Abbott, as commissioners, "to prepare and report to the next General Court a plan for a sanitary survey of the State, embracing a statement of such facts and suggestions as they may think proper." The labor appears to have been imposed upon Mr. Shattuck, and the result was an octavo volume of five hundred and forty-four closely printed pages, containing a vast amount of valuable information on a great variety of subjects connected with the health of the people.

The published works of Mr. Shattuck show the industry of the man; and the subjects he treated prove that he did not confine himself to a narrow view of the general subject. We cannot perhaps do better than to present the titles of his principal publications. They are generally full, and give a fair view of the subject treated of. Omitting some minor reports on purely local subjects, we give the following:—

In 1835 he published "A History of the Town of Concord, Middlesex County, Massachusetts, from its earliest settlement to 1832; and of the adjoining towns, Bedford, Acton, Lincoln, and Carlisle; containing various notices of County and State History not before published." 8vo. 400 pp.

In 1841, "A Complete System of Family Registration. Part first, containing charts, forms, and directions for registering, on a new and simple plan, the birth, marriage, and death of the several members of the family, and for ascertaining and exhibiting at once their connections, relative situation, heirs-at-law, ancestors, descendants, and generation. Part second, containing forms and suggestions for registering other particulars, proper or useful to be retained in remembrance, relative to every member of any family, from which a particular biog-

raphy or history of any individual or family may be easily compiled." 4to.

In 1855 he published "Memorials of the Descendants of William Shattuck, the Progenitor of the Families in America that have borne his name; including an introduction and an appendix containing collateral information." 8vo. 414 pp.

In 1856, "Blank Book Forms for Family Registers, devised and constructed upon a new, simple, and comprehensive plan; containing suggestions and directions for an improved system of family registration, designed for general use in every family." 4to.

In addition to the books above mentioned, Mr. Shattuck prepared divers reports which were published, touching almost every subject before the public in his day; such as the plan of the census, showing the condition of the people, and their means of progress and prosperity; instructions to the town and city registrars, relating to the registration of births, deaths, and marriages; a plan for arranging, printing, and preserving public documents; a plan for enlarging, improving, and managing the State Library; vital statistics of Boston, containing an abstract of the bills of mortality for twenty-nine years. Nor did the subject of pure water escape his attention.

The mere mention of the works spoken of above shows that his mind must have been active. But this is not all. These works show an originality which is worthy of the man. Several of them deserve due notice for that very reason. Take his history of Concord as an example. While there is nothing original in the idea of a town history, the plan, division, or classification of the matter was his own. At the time of the publication of this history there were not more than half a dozen local histories in the Commonwealth, and some of these hardly deserved the appellation of a *history*. Mr. Shattuck's classification of subjects, though it appears perfectly natural, was of his own adoption, and is vastly more interesting and judicious than that of any local history known to us which had been published at an earlier date. He avoided the mere local character which most town historians have given to their works. He seems to have been fully aware that every municipality constitutes a part of the State, and that some of its institutions belong, as it were, to the State, and that some of the events which occur within its borders form a part of public history. This simple fact had, at the time of preparing his history, been substantially overlooked by the local annalists, and is grossly neglected by

many writers of town histories at the present day. Some writers of this sort stupidly suppose that they can pass themselves off as *historians*, when they have simply copied the votes recorded on the town book for a succession of years. Mr. Shattuck was not cramped by any view thus circumscribed, — was not the mere copyist from the town's record. In times of war he followed the gallant volunteer to the tented field, and the drafted soldier, if such there was, to the post of danger. And in times of peace he did not fail to see that certain enterprises which promoted individual prosperity redounded to the benefit of the nation. Mr. Shattuck's history of Concord may be taken as a good model of town histories. It should be remembered that we are not reviewing the book itself, or inquiring whether his statements are reliable or not; we are only speaking of him as a writer, and passing upon his skill in arranging his materials, and selecting those items which will best promote the object he had in view. We are, however, free to say that we think his examinations were generally thorough, and his conclusions such as his facts or supposed facts would justify. He was, however, in his appendix led off into a disputed field, where he appeared as the advocate, rather than the historian; and he was in this way involved in controversy with gentlemen from Acton and elsewhere, in which he added nothing to his reputation as a reliable authority.

The volume he prepared when on the sanitary commission reflects great honor upon his industry and good sense. He took a broad survey of the subject, and traced the intimations given, and the measures adopted in Greece and Rome, to improve public health; and he extended his inquiries into the sanitary condition, not only of our own country, but also of England and the principal European states. The character of diseases, and the remedies applied, the danger from impure water, and from poisonous exhalations, and whatever tends to generate diseases of any kind, were treated of, and the aid of science invoked to prevent the spread of epidemics. Though no direct, immediate, efficient measures were adopted to carry out the recommendations of the report, public attention was called to the subject; and the measures now being taken to supply towns with pure water, to abate nuisances of every sort, to improve sewers and dispose of sewage, and provide for better ventilation and the avoidance of unwholesome food, — all these subjects which now engage public attention have arisen, in some degree at least, from the report of Mr. Shattuck. It may seem improbable that a subject of vital im-

portance, when proposed to the public, should exert a greater influence thirty years after the subject is offered, than it does when first presented. But such is the case with all great, moral, national questions. The evils of intemperance and the horrors of slavery excited more feeling and produced more active measures years after the subjects were first pressed upon the public mind, than they did at their first introduction to the consideration of the people. But this fact does not detract from the merit of the first inventor, or the man who early presented the subjects to the public, and called for action on the part of the State. This fact only shows that these men were in advance of public sentiment in their day; and so reflects more honor upon their characters, — owning in fact, that they had more wisdom to discover, or more independence to proclaim a new and unpopular doctrine than those around them. Such appears to have been the fate and success of Mr. Shattuck. He was a free, independent inquirer, and as most of the subjects to which he turned his attention were at that time comparatively unknown to the people, they would in many cases regard his views as visionary and impracticable, which others at this day consider sound and important; and when later inquirers revolve the subject in their own minds, that they may make additions and improvements, they will often find that he compassed the whole subject, and that they can add little in the way of improvement. This was literally true of most of the subjects on which he wrote. Some of them were entirely new, and others were known only, in their general outlines, being surrounded by mere rubbish, which of course must be removed before an edifice of real beauty and true proportions could be erected. This Mr. Shattuck did, as may be seen in many cases, in his town history; and such is true in part of the great sanitary question which is now being agitated in all parts of the civilized world. Nearly the same may be said of his great work on genealogy. When he wrote that important and interesting work, he had little or nothing to guide him in his plan; and even at the present day, though many works have been written on genealogy, the public are not prepared to settle down on any plan more valuable than the one he adopted. His charts for family records may appear a little fanciful, but who will give us any better?

Mr. Shattuck's genealogy of his family is an important addition to the works we have on that subject; and what adds to the merits of its author is the fact that he was a pioneer, in a great measure, in exploring this untrodden wild.

The idea of a family tree or record was not new, but the mode of presenting the record was by no means settled. It was an easy matter to present a single family. The parents and children coming in direct connection with each other, could easily be presented to the eye; but when you come to present a family in all its branches from the first emigrant to the present day, embracing six or eight generations, some of whom are on the western slope of the Rocky Mountains, the labor becomes immense; and the best mode of presenting your labors requires a wise system. Mr. Shattuck was fully aware of the labor he was assuming, and the difficulties which lay in his path. He was also sensible that there was no established mode of presenting a view of the families through several generations; but some system must be adopted. He therefore chose his own, by which he presents all the families by generations. This system has been adopted by many genealogists; and by it they avoid a reference backward and forward by figures,—a system which others have adopted. Each system has its advantages, and we see no reason why both systems may not be substantially combined, and the advantages of each secured. While we are ready to acknowledge the worth of this contribution made to the subject of genealogy at a time when the subject was not only generally neglected, but by many treated with derision; and while we admire the courage and industry with which he pursued his work to the end, we regret the absence of any fixed system by which the reader can with ease refer backward and forward and so ascertain at once the connection between this particular family and that of the first emigrant, or any other particular family he may desire. This could have been easily done by marginal figures, which would have enabled the reader to perceive the relationship between the different families. But this mode of showing the connection between the different families had not been fully developed when Mr. Shattuck prepared his herculean task; and instead of condemning him for not discovering every improvement which future writers may have discovered, we should rather commend him for being in advance of his age, and undertaking a work from which most men would shrink in despair.

Mr. Shattuck produced an able work, and connected with his genealogy many facts of an historical and statistical nature, and in that way rendered his book valuable in various respects. The simple fact that he filled over four hundred pages, octavo, of closely printed matter in his genealogy of a single emigrant shows that he must have introduced many

facts or occurrences besides the mere mention of births, marriages, residences, and deaths. And this he did in very many instances. We will name one case of his amplification: Dr. George Cheyne Shattuck, son of Dr. Benjamin Shattuck, is presented not only with the usual notice of birth and death, with his residence and profession, but with an interesting biographical notice of over nine pages. In this way Mr. Shattuck added to the size and value of his book; and no doubt if he had had the facts and information before him which have been spread before the public since he wrote his memorial, he would have given us a fuller and more perfect book. But as it is, it reflects high honor upon the writer.

Mr. Shattuck was of the old puritanical stock, as will be seen by the following reference to his genealogy. The original ancestor in this country was William Shattuck, who was born in England, in 1621. He came to this country and settled in Watertown, where he died, Aug. 14, 1672. He had a family of ten children; among them was John, who was drowned in Charles River in passing from Boston to Charlestown. John married Ruth Whitney, and from this Puritan stock Lemuel Shattuck descended; so that he could justly claim all the characteristics of the Puritan race, and in his whole life he exhibited their natural traits of character. Cool, collected, and self-reliant, he felt perfectly competent to accomplish whatever was required of him. His opportunities for education were limited. He says of himself, speaking as of a third person, "He never had the benefit of much public instruction. The common school in the district to which his father belonged was at a considerable distance from his dwelling-house, and was generally very imperfectly taught, and continued only a part of the year. He seldom attended more than five or six weeks in one season. The chief educational privileges which he enjoyed in his youth were in the school of mutual instruction, composed of his older brothers and his sisters, kept in intervals of leisure in an industrious and laborious early lifetime in his father's own household. Two quarters in the academy completed his public education. Whatever knowledge he has possessed besides has been acquired almost entirely in his private study, by his own unaided efforts, at such times as could be spared from actual labor and business, or from sleep. And he has great satisfaction in stating as the result of his own experience, that any person, by having a judicious plan for saving

the odd moments of life, and appropriating them to reading good books, or the acquisition of useful information, may obtain a large fund of knowledge, which will be a qualification for greater usefulness in any station, and be the source of great gratification and happiness in more mature and declining life."

This Mr. Shattuck says of himself, and his whole life bears testimony to the truth of the statement. In this case as in almost every other, a man's character may be known by his acts. No observing man can review Mr. Shattuck's works, without seeing that he possessed a cool, deliberate mind, of more than ordinary strength and self-reliance; and that when he had formed a resolution, he would not relax his effort till the object was attained. He not only possessed a discriminating mind, but he had more than ordinary executive or business talent. His fixedness of purpose and untiring industry were prominent traits of his character. And the natural powers of the man were undoubtedly under the control of the true Puritan doctrines of the age, modified in his case by his reflections and his acquaintance with the world. So that there is a free, generous, and moral tone displayed in all his writings, showing a true patriotic spirit, equally distant from a rigid aristocracy on the one hand, and radical democracy on the other. His efforts to improve the health of the community by drainage and ventilation, the gathering of statistics to learn the situation of the people, their wishes and their wants, the sanitary condition of the community, and every subject connected with their well-being and prosperity, all show the natural feeling of the man, and the kindness of his heart. All this we read in the acts he performed, and the subjects on which he spent his powers. We discover in all his writing nothing which would abridge the privileges of the people; but on the contrary he labored to increase their prosperity and to elevate their character, physically, socially, and morally. What he has written on family registers and the genealogy of his own family illustrates one trait of character which might be overlooked, but which in fact shows the parental, filial, and brotherly affections of the heart from which the tenderest traits of character arise. The man who would curse father or mother, and despise those reared under the same roof with himself, we should all regard as a cold-hearted wretch. So on the other hand, where we discover great regard for parents and kindred, we naturally look for kind and generous emotions, for reverence and fidelity, for

respect for authority, a sympathy for the poor and unfortunate, and a readiness to instruct the ignorant, elevate the fallen, and protect the weak against the oppression of the strong. Such were the traits of his character; and the acts of benevolence shown in the life of Mr. Shattuck should be cherished, and perpetuate a pleasing remembrance of his amiable qualities.

MEMOIR

OF THE

HON. THOMAS G. CARY.

BY J. ELLIOT CABOT.

THOMAS GREAVES (or Graves) CARY was born at Chelsea, Sept. 7, 1791, and died at Nahant, July 4, 1859. The house in which he was born is still standing, a good specimen of the Provincial architecture. The estate, consisting of more than a thousand acres of land, belonged to Governor Bellingham, by whom the older part of the house is said to have been built, and came into the possession of Samuel Cary, grandfather of the subject of this memoir, through right of his wife, Margaret, daughter of Thomas Greaves, of Charlestown. Samuel Cary was great-grandson of James Cary, who came to Charlestown in 1639 from Bristol, England, in which city both his father and his great-grandfather had held the office of mayor. Samuel Cary had a son, also named Samuel, who married Sarah, daughter of the Rev. Ellis Gray, and had thirteen children, of whom Thomas Greaves Cary was the tenth.

Samuel Cary last mentioned was a successful merchant and planter in the island of Grenada; he returned to Massachusetts in 1791, in affluent circumstances; but a few years afterward the Grenada property was swept away in an insurrection consequent upon the revolution in St. Domingo, and the family were reduced for their main subsistence to the produce of the Chelsea farm.

Much attention had been paid to the education of the children, the elder of whom had been sent to England for this purpose. They now took charge of the schooling of their younger brothers and sisters. Mrs. Cary was a good reader of the English classics; an accomplishment which her son Thomas inherited. He was prepared for admission to Harvard College by Ebenezer Pemberton, at Billerica Academy.

and graduated in 1811 in the same class with Edward Everett, Dr. N. L. Frothingham, and other men of note. On graduating he studied law with Peter O. Thacher, walking to and from Boston except when the wind was fair for the sail-boat at the ferry. At home he took his share in the family work of instruction, advising and assisting in the studies of his younger brothers, who were fitted for college by him. He was admitted to the bar in Boston, in 1814, but soon afterward removed to Brattleborough, Vt., where he practised law until 1822, when he gave up that profession and joined his elder brother in business as a merchant in New York. Having married a daughter of Colonel T. H. Perkins, he was invited by his father-in-law to join the firm of J. & T. H. Perkins in Boston. Upon the dissolution of this copartnership he became treasurer of the Hamilton and Appleton Manufacturing Companies, and held this office until his death.

Mr. Cary was a man of decided literary tastes, and although always actively engaged in business, he was an occasional writer upon financial, economical, and political subjects; always commanding attention by the elevation of his views and the fulness and accuracy of his information. He was the unwearied friend and helper of every enterprise looking to the intellectual and moral advancement of the community. During the last twenty-five years of his life he was foremost in the management of the affairs of the Boston Athenæum, of which he was president. His connection with the Historical Society was a short one; he was chosen a member less than a year before his death, at a time when the state of his health probably prevented him from attending the meetings. He twice delivered orations in celebration of the Declaration of Independence: at Brattleborough, in 1821, and at Boston, in 1847. He was chosen senator for the Suffolk district of Massachusetts in 1846 and in 1852. In 1847 he was appointed commander of the Independent Company of Cadets. He was a member of the American Academy of Arts and Sciences, and president of the Perkins Institution for the Blind.

The list of his public employments, however, but imperfectly represents his activity for the public good. Few men in his generation equalled him in single-hearted devotion to every duty, public or private, and this disposition was seconded by remarkable powers of application. He was always ready to give time and labor without stint and without thought of personal distinction. Never brilliantly successful so far as his own fortunes were concerned, his purity of char-

acter and unselfishness of conduct gave him an honored place in the community.

The following is a list of his published writings :—

A Letter to a Lady in France in answer to inquiries concerning the late imputations of dishonor upon the United States. Boston, 1844.

Dependence of the Fine Arts on the Security of Property. An Address before the Mercantile Library Association, Nov. 13, 1844. Boston, 1845.

A Practical View of Banking. Address before the Mercantile Library Association. December, 1845.

Profits on Manufactures at Lowell. Letter from the Treasurer of a Corporation to J. S. Pendleton, Esq., Va. Boston, 1845.

Oration before the City Authorities of Boston, July 5. Boston, 1847.

Speech in the Senate of Massachusetts on the Bill concerning the Manufacture and Sale of Intoxicating Liquors. March 3, 1852.

Speech on the Resolutions providing for the Reception of Louis Kosuth, April 7. Boston, 1852.

Speech on the Use of the Credit of the State for the Hoosac Tunnel, May 18. Boston, 1853.

Reply to a Review of the above Speech, by E. H. Derby. Boston, 1853.

Memoir of Thomas Handasyd Perkins. [In Hunt's Lives of American Merchants, vol. i., 1856.]

Destiny and Progress. Hunt's Merchants' Magazine.

Gold from California. Lecture at North Chelsea, March 25. New York, 1856.



J. E. Worcester

MEMOIR

OF

J. E. WORCESTER, LL.D.

BY WILLIAM NEWELL.

JOSEPH EMERSON WORCESTER, the great-grandson of Rev. Francis Worcester, who was a descendant in the third generation of Rev. William Worcester, first minister of Salisbury, N. H., was the second son of Jesse and Sarah Parker Worcester, and born in Bedford, N. H., Aug. 24, 1784. He removed with his father to Hollis, N. H., in 1794. His father's family, consisting of nine sons and six daughters, seems to have been a race of educators. Fourteen out of the fifteen were employed at one time or another as teachers in the public schools or academies of New England.

Joseph, the subject of this memoir, worked on his father's farm till he was twenty-one. From his boyhood he had an eager desire for knowledge, and when he came of age he determined to obtain, if possible, a collegiate education. With characteristic perseverance, amid difficulties, he finally succeeded in fitting himself for an advanced standing in Yale College, being admitted to the Sophomore class in 1809, and graduating in 1811. He then became preceptor of a private academy in Salem, Mass., where he remained for five years, quietly preparing himself, and being prepared by his school experience and his private studies, for his future eminent career. In 1816 he gave up his school and passed the two following years at Andover. From this time until his death his life was one of unbroken, patient and useful literary labor, interrupted only in his latter years by partial failure of sight; in spite of which, however, he continued with all the power which yet remained to him his devotion to his work. "Nulla dies sine linea." His first publication, "A Geographical Dictionary or Universal Gazetteer, Ancient and Modern," in two large octavo volumes, was issued at Andover in 1817, followed by a "Gazetteer of the United States," also in octavo, — both

of them received with marked approval for their accuracy and comprehensiveness. In 1819 he removed to Cambridge, where he passed the remainder of his industrious, successful, and honorable life. In that year appeared his "Elements of Geography, Ancient and Modern," which soon became a standard text-book in the New England schools, and in 1824, an "Epitome of Geography," each with an atlas, and in the same year with the former (1819), a companion work, "Sketches of the Earth and its Inhabitants," in two volumes duodecimo, with one hundred pictorial engravings.

On his election to the American Academy, in 1825, he presented an essay on "Longevity and the Expectation of Life in the United States," which was published among the memoirs of the Academy. The following year he issued from the press his "Elements of History, Ancient and Modern," which, as meeting a want long felt of a compendious, reliable and well written history for the use of schools and academies, was soon adopted as a text-book in New England and in other parts of the country. In 1827 appeared his "Epitome of History," with charts, and in the two following years "Outlines of Scripture Geography," and "Outlines of Ancient, Classical, and Scripture Geography," each with an atlas.

His indefatigable industry, not satisfied with these achievements, now entered a new field of labor. In 1828 he issued an edition of "Johnson's Dictionary, as improved by Todd and abridged by Chalmers, with Walker's Pronunciation combined," with which he incorporated valuable additions of his own. This was his first undertaking in the department of lexicography, leading to the works on which his fame will chiefly and justly rest.

In 1829, under the urgent persuasion of the publisher of Dr. Webster's large dictionary and his own personal friend, he reluctantly consented to prepare an abridgment of that work, which he faithfully and ably accomplished. It may be easily imagined how this afterward was made the handle of some scandal and misrepresentation by interested parties. It is hardly worth while to allude to it, except to say that Dr. Worcester was amply vindicated. Indeed no one who knew him needed any certified assurance of his honor and integrity in all the transactions of his busy life. But his own independent researches and independent collections now impelled him to complete the enterprise which had long been in his mind, delayed only by his scrupulous solicitude for accuracy in all its details. In 1830 he published, in a duodecimo vol-

ume, the first of his original dictionaries, entitled "Comprehensive Pronouncing and Explanatory Dictionary." This excellent work came rapidly into general favor, and with successive additions and improvements by the author in after years, has become a standard work, with a constant and rapidly increasing sale.

In November, 1831, Dr. Worcester made a voyage to Europe for health, recreation, and the enlargement of his resources for the works he had in hand. After eight months' tour in Great Britain and on the Continent, visiting all places of interest on his way and recording his observations and impressions in a manuscript journal still preserved among his papers, he returned to this country and to renewed labor, refreshed and strengthened by his well-planned vacation.

Shortly after this he undertook the editorship of the "American Almanac," a work requiring great industry, wide correspondence and careful research and verification, which for eleven years he conducted with his usual faithfulness and ability. He still continued, however, his studies and accumulations of material for the great work in which his literary labors finally culminated in 1860, at the age of 75. But in the interval between this and his return from Europe his patient, unremitting diligence, had prepared and sent to the press, even under the difficulties arising from impaired sight, a number of highly valued books for general use, as well as the use of teachers and schools; in 1835, his "Elementary Dictionary"; in 1846, "A Universal and Critical Dictionary of the English Language, with Walker's Key to the Pronunciation of Classical and Scripture Proper Names, much enlarged and improved," an elaborate work in royal octavo, containing a vast number of words not found in previous dictionaries, and, like his other preceding works, gratefully welcomed by the public. Between 1850 and 1860 appeared his "Primary Dictionary," of 384 pages, his "Pronouncing, Explanatory and Synonymous Dictionary," of 565 pages, and his "Pronouncing Spelling Book," all for the use of public schools, and finding a most extensive sale. These were followed, in 1864, when he was 80 years old, by his "Comprehensive Spelling Book." It is a rare instance of successful literary labor kept up to so advanced an age, and our admiration of his industry and perseverance, as well as of his prolonged ability to work, is heightened by the fact that, in the preparation of these later works and to the end of life, he had to labor under the difficulties of obscured eyesight. In 1847 he was threatened with its entire loss. He had over-

worked his eyes, and both of them were at length curtailed with cataracts. By successive operations these were removed and a partial recovery of sight obtained. One eye only was finally enabled to do service. The other remained nearly blind. Dr. Worcester bore the trial, in his case so peculiarly severe, with wonderful equanimity and firmness.

“But the most important and elaborate of all his literary labors, and to which all of his many previous works and researches in the department of lexicography for the preceding thirty years and more had been introductory and more or less preparatory, was the large quarto ‘English Dictionary,’ first published in 1860, when he had reached the age of 75 years. In the final preparation of this work, more particularly in the definitions and explanations of technical and scientific terms, he had the aid of many able assistants, but, so far as relates to himself, this dictionary presents the ripe fruits of his many years of patient, assiduous, and conscientious research and labors, shaped, as is believed, by sound, discriminating judgment and uniform good taste.”*

Dr. Worcester had the satisfaction of knowing that his labors and his merits were justly appreciated. Brown College, in 1847, and Dartmouth College, in 1856, honored him with the degree of LL.D.

In 1841 he was married to Amy Elizabeth McKean, daughter of Rev. Joseph McKean, D. D., the professor, after John Quincy Adams, of rhetoric and oratory in Harvard College. She still survives him. He had no children. In private life Dr. Worcester won the high esteem and respect of all who knew him, not only for his learning, ability and intense industry in his useful work, but for the sterling virtues of a character without stain. He was a sincere Christian in faith and in life, thoroughly upright, conscientious and honorable, a loving kinsman, a stanch friend, a patriotic citizen. Reserved and staid in manner, hesitating and cautious in speech, he was full of strong and tender feeling. He had nothing of the selfishness of the mere literary recluse and hard worker. His absorption in his studies never made him forgetful of the wants and claims of others. One of his Cambridge nephews, who from his childhood had lived near him, in a letter from abroad written on hearing of his death, speaks admiringly of his “patience under affliction, his modesty, forbearance, gen-

* From an article of great value and interest on his life and works, by his brother, Samuel T. Worcester, Esq., in the Granite Monthly of April, 1880, to which the writer of this is chiefly indebted for the facts and dates which he has here given.

tleness and kindness, his generosity and philanthropy, his trust in his fellow-men and his faith in God."

He died in Cambridge, after a short illness, Oct. 27, 1865, at the age of 81.

From distinguished literary men and authors, to whom Dr. Worcester had sent copies of his large quarto dictionary in 1860, he received grateful and flattering replies.

"So far as I yet examine," Thomas Carlyle writes in his note of acknowledgment, of which only a few sentences are here quoted, "it is a most lucid, exact, comprehensive, altogether useful-looking dictionary; the definitions of meaning are precise, brief, correct, — the wood-cuts occasionally a great help, — new fields are opened with success, everything is calculated for carrying information by the directest road." "Samuel Johnson said of his work, 'Careful diligence will at last prevail'; you too I believe I can congratulate on a great mass of heavy and hard work faithfully done, — a good victory, probably the only real victory possible to us in this world."

W. M. Thackeray writes, "I have had no dictionary all my life but an old (abridged) Johnson of my father's, and whenever I have consulted it have been aware of its countless shortcomings. Let me thank you for giving me this useful and splendid book, and for thinking it would be acceptable to an English man of letters who holds Boston and the States in very cordial and grateful remembrance."

Charles Dickens ends his note of thanks with saying, "It is a most remarkable work, of which America will be justly proud, and for which all who study the English language will long have reason to respect your name, and to be grateful to you. Accept my congratulations on the achievement of this laborious work, together with my best wishes for a speedy and enduring return in profit and honor."

Herbert Coleridge writes: "As a work of practical utility it seems to me nearly perfect, and I expect to derive immense advantage from it."

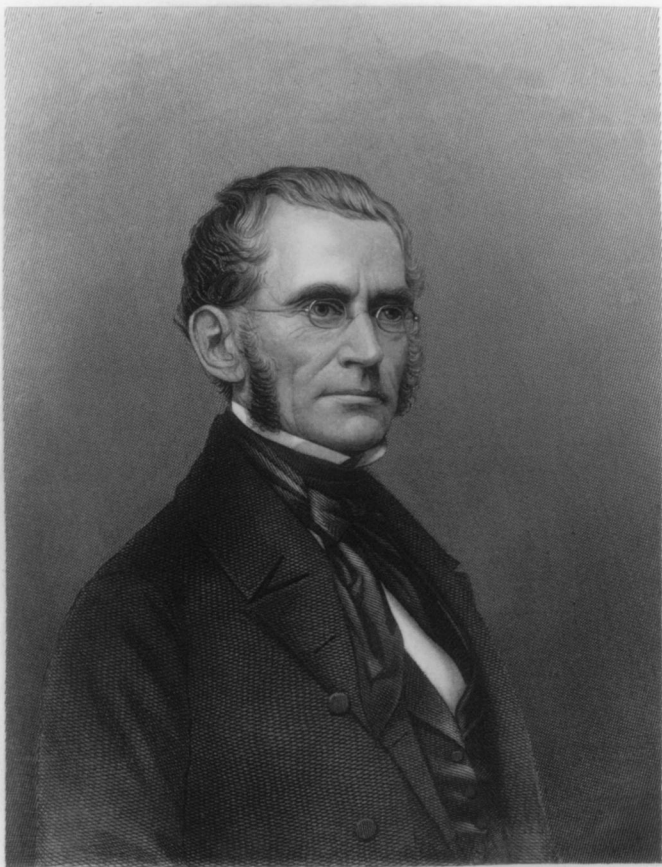
The venerable ex-president of Harvard University, Hon. Josiah Quincy, then in his 87th year, concludes his letter of acknowledgment with words that may fitly conclude this memoir of the distinguished lexicographer of Cambridge: "Without putting on any wing of fancy, assuming no airy stand upon Parnassus, but resting on a deeply laid rock of useful labor, you have a right as much as any poet to exclaim, 'EXEGI MONUMENTUM ÆRE PERENNIOUS.'"

MEMOIR
OF THE
REV. CHARLES BROOKS.

BY SOLOMON LINCOLN.

CHARLES BROOKS was a son of Jonathan and Elizabeth (Albree) Brooks, of Medford, and was born in that town, Oct. 30, 1795, where he died, July 7, 1872, aged seventy-six years, eight months, and seven days. He was fitted for college under the tuition of Dr. Luther Stearns (H. C., 1791), of Medford; entered Harvard College in 1812, and was graduated in due course, in 1816. Mr. Brooks frequently complained of having been poorly fitted for college, which he thought subjected him to great disadvantages in obtaining high college rank; but by close attention to his studies and indefatigable perseverance he overcame them. He reached a highly respectable position during his collegiate course, and received the assignment of honorable parts in the exhibitions. His Commencement part was a poem in Latin, and on taking the master's degree, in 1819, he pronounced the valedictory oration in Latin. The inclination of Mr. Brooks led him to the clerical profession, and for a short time he was a reader in the Episcopal Church, to which his taste and sentiments had drawn him; but a conviction that Christianity as expounded by Ware and Channing was more conformable to truth, led him to adopt the views of the Unitarians.

He pursued his professional studies in the theological school of Harvard College, terminating them in 1819. He preached his first sermon in Medford, in the meeting-house in which he was baptized in infancy. He was a candidate for settlement only in one place, Hingham. He received the unanimous call of the Third Congregational Society to become their pastor, on a salary of \$1,000, which he accepted. He was ordained Jan. 17, 1821. The services on the occasion were of a high order. Dr. Henry Ware preached the sermon:



Chas. A. Brooks.

Printed by Wilson & Daniels.

Rev. Convers Francis presented the right hand of fellowship ; the charge was given by Dr. Thaddeus M. Harris, of Dorchester ; President Kirkland offered the ordaining prayer, and the Messrs. Whitney of Hingham and Quincy also took part in the services.

Upon his settlement, Mr. Brooks entered at once upon active duty, engaging with great earnestness in all the measures which he thought would be useful to his parish or the community. He established a Sunday school in his society in 1822 ; a parish reading society ; and during the first year of his ministry, he wrote a Family Prayer Book, intended for his people, which was afterward published in Hingham. It soon went to a second edition, and the demand for it was so great, that in 1833 he re-wrote the whole work, made a large addition to it, and the first stereotype edition was published. Eighteen editions have been issued, many having 4,000 copies each. A wealthy merchant of Boston gave away 20,000 copies, for which he paid Mr. Brooks a liberal price.

Mr. Brooks took an active interest in the Peace cause. By his efforts a county society was established, of which he was secretary. He was an ardent friend of the American Colonization Society, and for many years one of its vice-presidents. By his influence an institution for savings was established in Hingham, which by judicious management, has grown to a degree of importance scarcely anticipated by its best friends. He was also an early advocate of the Temperance cause in the Old Colony. He took a deep interest in all schemes for the public good. He was the first person to introduce the burning of anthracite coal in Hingham. And he is entitled to the honor of starting the project of a line of steamboats between Boston and Hingham.

Mr. Brooks was an early and constant friend of popular education. As a member of the school committees of Hingham, and afterward of Medford, for nearly forty years, he rendered efficient service to the community ; and he was also a trustee of Derby Academy, and did much to elevate the standard of education in the community.

The various employments in which Mr. Brooks engaged with great readiness, and in which he worked with enthusiasm and perseverance, besides the discharge of his parochial duties bore heavily upon his strength. He sought relief and rest by a change of scenes and occupation. He visited Europe, in November, 1833. He visited England, Scotland, Ireland, France, Switzerland, and Italy. He was fortunate in making the acquaintance of many distinguished persons in Europe ;

among them Rogers, Campbell, Wordsworth, Jeffrey, Cousin, Arago, Schlegel, Mrs. Hemans, Miss Martineau, and many others of note.

It was during the voyage to Europe, that he became interested in the Prussian system of education. His room-mate was Dr. Julius, of Hamburg, who was sent to this country by the king of Prussia, to collect information respecting our prisons, hospitals and schools, so that Mr. Brooks, on a passage of forty-one days, had a fine opportunity of becoming acquainted with the Prussian system, and of enlarging his European correspondence. In 1835 he addressed his people on Thanksgiving Day, on the subject of Normal Schools; and from that day forward, on every opportunity, he lectured before conventions to advance the cause into which he had entered with so much enthusiasm. He lectured in nearly one hundred different towns and cities—in every place where he was invited. By invitation of the legislatures of Massachusetts, New Hampshire, Vermont, Rhode Island, Connecticut, New Jersey, and Pennsylvania, he delivered to crowded assemblies, in each, two or three lectures, besides speaking in most of the capitals between Boston and Washington. The results were the establishment of Boards of Education and Normal Schools. A distinguished educator, who is entirely competent to judge in this matter, says that Mr. Brooks for his long, disinterested and unpaid labors in the cause of education, is entitled to be considered more than any other individual, what he has been called, the “Father of Normal Schools.”

The citizens of Plymouth county owe him a debt of gratitude for the influences which he set in motion, resulting in the establishment of the Normal School at Bridgewater. It was in 1838, that the celebrated meeting of the “Plymouth County Association for the improvement of Common Schools,” was held at Hanover, where brilliant speeches were made by Horace Mann, Robert Rantoul, George Putnam, John Quincy Adams, and Daniel Webster, and a powerful impression was made upon the public mind. It was on this occasion that Mr. Adams, after speaking of what monarchs had done to establish Normal schools through their realms, exclaimed, “Shall we be outdone by kings?” and closed a very eloquent speech amid the acclamations of the assembly. Mr. Webster spoke also with his accustomed simplicity, directness, and power. “If,” said he, “I had as many sons as old Priam, I would send them all to the public schools.”

Mr. Brooks was present at this meeting; took the lead in

the measures proposed, and was deferred to as the engineer of the work to be done to create a correct public sentiment. But the limits of this notice forbid more elaborate discussion of the great services which Mr. Brooks rendered to the cause of education. Educators know the facts and appreciate them.

In 1838, he was elected Professor of Natural History in the University of the City of New York, and proposed to visit Europe to qualify himself for the duties of his new office. He accepted the office with the concurrence of his parish, and they adopted resolutions on the dissolution of the connection, expressing gratitude for his past services, and wishes for his future success. His pastorate ceased Jan. 1, 1839.

In 1839, he departed for Europe, where he remained upward of four years. While in France he attended the lectures on natural history at the Sorbonne and at the *Jardin des Plantes*. He devoted his time to scientific studies and such as he deemed of importance to him in the professorship. On his return to this country the failure of his sight compelled him to resign his professorship, and to retire to private life. Always engaged in some philanthropic object, he turned his attention to the condition of aged and destitute clergymen. He collected statistics and formed a society for their relief. It has been eminently useful, dispensing its blessing with a liberal hand. He devoted much of his time to Sunday schools, and was an efficient officer of the Sunday School Society.

Beside other works, he published a history of Medford, the "Daily Monitor," several editions of the Prayer Book, and a large number of other publications. He was quite a voluminous writer. He was interested in historical subjects, and was made a member of this Society, May 13, 1858.

In 1827, June 27, Mr. Brooks was married to Cecilia Williams, daughter of Hon. Roger Wolcott Williams, of Brooklyn, Conn. Their children were: Elizabeth Albree, born in Hingham, April 25, 1828, died in Medford, March 5, 1869; Charles John, born in Hingham, April 16, 1832, died in that town, June 8, 1833; Charles Wolcott, born in Hingham, Oct. 1, 1833. Mrs. Cecilia Brooks died in Hingham, March 18, 1837, aged thirty-five. The surviving son is the Consul-General of Japan, in this country.

Mr. Brooks was married a second time, Aug. 1, 1839, to Mrs. Charlotte Ann Haven Lord, of Portsmouth, N. H., who died in that city in November, 1869.

Mr. Brooks was also a member of the Historical Society of Wisconsin, the Chicago Historical Society, and the Boston

Society of Natural History, and many others for the promotion of his favorite studies, and for philanthropic purposes.

Mr. Brooks was sincere in his friendship, candid in his judgment, genial, cheerful, and affable. He was averse to all controversy; he avoided theological polemics, and was a peacemaker, adding to a life of practical benevolence, the graces of a Christian character.